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King
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THE DRAMA OF CHRISTMAS

By Claire Stewart Boyer

On Christmas night the great universal drama of the soul of man is played on many stages the world over. Standing out before the curtain is the Prologue, telling in tones of certainty of the famous Actor who always carries the major role. The name of the Prologue is John, which means love, and in every heart of every person in the audience is the comforting knowledge that love always foretells great events. When love speaks, the wise, wherever they are, lift their eyes to their highest ideal and see it shining upon the horizon in starry brightness. Holding this faith, all are expectant as the curtain rises and they watch their own lives portrayed before them.

If they are quiet conscientious folk, caring for a great flock of duties, they see themselves sitting upon a hillside, performing with love their humble work. But in that simple way of life they have learned to listen to the highest promptings that came to them. Nature lent to them its music. The very skies opened, and voices, that others were too busy to hear, sang hallowed songs to them. And to their hearts came the glorious revelation that the most vital moment of life had come. The Christ was born!

And if the people are intelligent and ambitious they see themselves as wise men looking ever upward, seeing great cosmic movements and foretelling what is to come. They see that the patient and conscientious way must be theirs. So when the wise men in the great play mount their camels and travel over the dusty desert of discouragement and through the nights of doubt and fear, they recall their own journey to Bethlehem, the House of Bread.

And the onlookers to the master drama know that there are some souls that can't see the star because they can't believe. And they know that some others see the star and would like to find the Christ, but the journey is too long and hard for them to undertake. And they know there are still others who prefer light pleasures to great quests. For these, they sigh; for these have shut their doors on life's chief adventure.

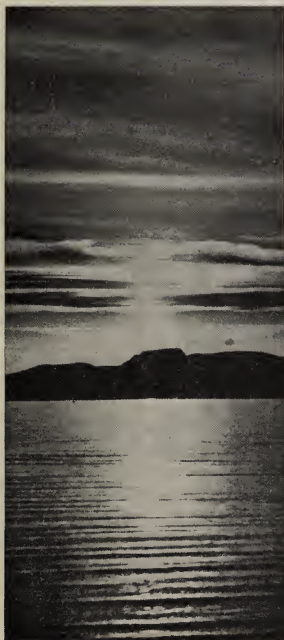
So, as shepherds or wise men, the onlookers travel to the place of promise, knowing that before them Mary, the soul, traveled with humility, cared for by Joseph who was the very quality of spirituality. Now

☆ wherever the soul travels its need is urgent but the Inn is as the mind of ☆
 man and in its legitimate reasoning it finds no place for the soul, Mary.
 ☆ But the Khan which is as the heart of man, is emptied of self and shelters ☆
 only the lamb of innocense, the ox of patience, and the ass of humility. So ☆
 here is the soul lodged until it can bring forth its eternal light to the world. ☆
 God's Word is spoken and made manifest. The Christ is born! Wrapped ☆
 in the swaddling clothes of simplicity and laid in the manger of God's ☆
 keeping, the divine self lives. He it is who is to become the Savior, to ☆
 save the divine self from mastery by the human.

So the men and women the world over, who see the drama of the ☆
 soul of man, watch themselves respond to light or sound, to star or song. ☆
 They see themselves travel toward the birth of the greater self. They ☆
 bring their gifts, which are the material transmuted to the spiritual, the ☆
 gold of exchange that has become the gold of love, the incense of pleasure ☆
 which has become the joy of truth, and the myrrh of the mortal body which ☆
 has become the conception of immortality.

☆ But this is not all. For the Christ self is to have a life of victory, a ☆
 coming into the Kingdom, and an ascension.

☆ So, upon the lowering of the curtain, hearts are breathless, knowing ☆
 the Epilogue is yet to come.



My Altar

By Claire Stewart Boyer

*The men of old built altars to restore
 Their faith in God when they were
 weak or tried,*

*I come, remembering, and sit beside
 A lake which has become an open door
 To His magnificent, eternal plan;
 And I can hear the words His Son has
 said*

*And sup with Him on ancient wine and
 bread,
 Knowing His promises fulfilled to man.*

*This is my altar—this bright, jasper
 lake*

*That shows me heaven reflected to my
 sight,*

*Here is the silence that will fitly take
 My heart and lift it as a tapered light,
 Here shall I too regain the faith that
 brings*

Divine significance to earthly things.

"BRING THEM TO ME"

*Remarks By General Superintendent David O. McKay, at a Conference of the
Deseret Sunday School Union, Held in the Tabernacle, Salt Lake City,
Over Twenty Years Ago*

(Helpful To Enlistment Committees)

The subject, "Bring Them To Me," connotes in your mind at once one of the most memorable scenes in all literature. It happened presumably when Jesus, after a short stay in Perea, was on His way to Jerusalem to attend the passover feast. We do not know in what village He entered when this beautiful incident occurred; but I would have you realize, first, that the conditions in Palestine in that day, so far as women and children were concerned, were entirely different from what they are today. Women held not the honored place then which they hold in society today. It was said that a Jewish rabbi would scarcely recognize his wife should he chance to meet her on the street. Women and children were placed in the background, so to speak. But here we have Jesus, the Redeemer, honoring the women and children. Somewhere, sometime, undoubtedly the mothers of that village had heard the words of encomium and praise fall from His lips, and they realized that women, in His mind especially, held a higher place of honor than they did in the minds of other rabbis. They followed Him. We read that women entertained Him, that they bestowed upon Him costly presents. Some irresistible power accompanied that teacher which they had not felt from any other being, and mother-like they desired to enjoy no happiness which their children might not share. And so we read in the simple story, that the mothers brought their infants that they might touch Him, and as they crowded near this Divine Teacher, the disciples, still tinged with the prejudice of the Jews, would have pushed them back, rebuked them, as much as to say, Trouble not the Master. But when Jesus saw this action He was much displeased and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Teachers, what more inspiring word can you find in all the world than that! What more sublime lesson can be given than you find in these words!—music now after 1900 years and more: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." And then He took them from their mothers, laid His hands upon them and blessed them.

Two fundamental principles of teaching, principles indispensable to the success of the teacher, suggest themselves to me by this incident. One is *personality*, the other

preparation. It was the divine character of Jesus which drew the women of Palestine to Him, which drew as a magnet the children to touch Him. It was that divine personality which attracted men, honest men, pure men. It was also that divine personality which antagonized the impure, the evil.

In the realm of personality, in the kingdom of character, Christ was supreme. By personality, I mean all that may be included in individuality. Personality is a gift from God. It is indeed a pearl of great price, an eternal blessing.

Fellow teachers, you and I cannot hope to exert, even to a small degree, the personality of our great Teacher, Jesus Christ. Each one's personality may be to the Savior's only as one little sunbeam to the mighty sun itself; and yet, though infinitely less in degree, each Sunday School teacher's personality should be the same in kind. In the realm of character, each teacher may be superior and be such a magnet as will draw in an indiscrible way, these little children around him or her.

And so, fellow teachers, I ask that every man, every woman throughout this entire Sunday School Union determine with the help of God to stand and maintain in the midst of the children of the earth a character unpoluted, unsoiled, a character which is in



PRESIDENT DAVID O. MCKAY

substance the same kind as the Master Teacher, Jesus of Nazareth.

But no matter how attractive the personality may be to the children that teacher fails in his or her work who directs the love of the child to that personality. It is the teacher's duty to teach the child to love—not the teacher, but the truth. Always, everywhere, you find Christ losing Himself for His Father's will, and so the teacher, so far as her personality is concerned, should lose herself for the truth she desires to teach.

Then you can truly say to parents, and to all Israel: "Bring your children to me." The influence radiating from such a corps of teachers will be so ennobling that all will feel that it is good and pleasant to be near such worthy leaders.

Now as to preparation. When the people came to Jesus and asked Him for bread they were never turned away with a stone. He always had Truth to give. He understood it. It radiated from His being. Second, He understood how to use illustrations, the natural things around Him to impress that truth upon His hearers. In other words, He was filled with His subject, and He was enabled then, to give that subject to His hearers.

There are three things which the teacher in preparation should keep in mind: first, get into your subject; second, get your subject into you; and third, assist the children to get the subject into themselves. I don't say to get it into the children, because I feel that too many feel that we can pour the lessons into the children as we pour water into a bucket. The children must get that truth into themselves by your tactful guidance and skill.

I shall not even mention what the steps of preparation are. You will get these instructions in your teacher-training classes; but I would like to say this, that before we can say conscientiously, "Bring them to me," we must have something worth while to give them; and as Superintendent Richards has truthfully said, we must make that something so attractive that they will desire to come again. Teachers, too many of us say, "Bring them to me," promising a rich banquet, and then giving nothing but scraps. I am reminded now, of an instance that happened the other day with some of our grad-

uates from one of our hospitals. The nurses and superintendent planned to give the graduate nurses a picnic. The graduates saw preparations on every hand for that anticipated feast. There was a huge basket filled evidently with the choicest eatables in great variety; and it was hinted around so that every nurse would know that there was going to be a rich repast for her. Off they went to a choice place in the mountains. Tables were set, all the girls were seated in proper places. There was a large parcel passed to each, napkin and all; but when the nurses began to unwrap one roll after another they found no food; but finally, down in the middle of a bundle, they found, what the boys call an "all-day-sucker," and a peanut. Later, after all had enjoyed the joke, a rich banquet was served at a mountain hotel. I believe that too many teachers take too little time for preparation, hastily skimming over the lessons, promising a rich spiritual feast; but when the children come they are given not as a joke but in seriousness, too often, only the shell of a peanut. I suggest that every Sunday School teacher should have back of that promise one of the richest banquets that it is possible for him or her to prepare.

O the mighty responsibility of the teacher who says to the parents, "bring your children to me," and promises them the words of eternal life. O mighty is the responsibility of the teacher who fails to fulfill that promise! Personality you may improve. You may improve your character. You can maintain your spirituality or testimony of the gospel of Jesus Christ. Your preparation is within your power if you but put forth the effort.

The sculptor may chip the marble block,

The artist the blot erase;

But the teacher who wounds a little child

May never that scar efface.

O hesitate, then, with slothful hand,

To mould the plastic soul;

A misshapen mind or blighted faith

May meet you at judgment roll.

God bless you, fellow workers, that you may realize the responsibility of implanting eternal truth in the hearts of the children of Israel, I pray in the name of Jesus Christ. Amen.

A CONSUMMATION UNIVERSALLY HOPED FOR

"In the twentieth century war will be dead, the scaffold will be dead, hatred will be dead, former boundaries will be dead, dogmas will be dead; man will live. He will possess something higher than all these—a great country, the whole earth, and a great hope, the whole heaven."

—Victor Hugo in "The Future of Man."

THE GREATEST MAN IN TOWN

By Ezra J. Poulsen

Joe Burns was hoeing in his well-kept garden, stopping occasionally to rest and enjoy the fresh morning air and hear the singing of the robins in the trees.

"Hello there," greeted Uncle Ben, coming down the sidewalk with Jimmie and Fritz on their way down to the creek to fish. "Mighty fine morning."

"Perfect," agreed Joe, his face beaming, as he propped himself against the end of his hoe handle, and brushed his fingers through his thin gray hair. "I like them all, but this one is especially fine."

Uncle Ben and the boys stopped and admired Joe's garden. "I wish I knew your secret for making things grow," declared Uncle Ben. "It seems to me plants just fairly outdo themselves for you."

Joe laughed depreciatingly. "There's no secret, except what anyone can learn. Good seed, good ground and plenty of cultivation," he said. "Nothing more."

As Uncle Ben and the boys walked on toward the creek, taking the cool winding path through the pastures, they were still talking about Joe and his garden. "He's not only a good gardener, but the best Sunday School teacher I ever had," declared Fritz.

"And I like him, too," was Jimmie's comment.

Uncle Ben's kindly gray eyes seemed to see something far away, and he did not answer at once, but finally he said with startling abruptness. "Joe Burns is the greatest man in our town."

"The greatest!" The boys were surprised at this apparent over statement.

"Yes, sir, the greatest. I'd go farther than that. He is a very great man, a man whose power and influence extends over half the nation. 'By this time Uncle Ben chuckled, for he knew he had some explaining to do.

"How do you mean?" both the boys demanded. "We think Joe's a swell fellow, but we didn't know he'd ever done anything except teach his Sunday School class, and do the janitor work at the store. And of course, tend his garden."

"Do you know how long Joe's been teaching that Sunday School class?"

"Well, quite a while, I'd say," remarked Jimmie.

"Forty years," said Uncle Ben with emphasis. "How many students would he have in that time?"

"Golly a lot." Fritz, who was something of a mathematician, began to compute. "There's twenty in the class now. In forty years at that rate there'd have been eight hundred altogether."

"Right," cried Uncle Ben. "Now, where do you suppose, those eight hundred boys and girls—men and women—are today?"

"Scattered all over, I guess." That was the best Jimmie could suggest.

The very impressiveness of the number made Fritz silent. But he was beginning to see the possibilities of such a group. As they were nearing the creek, Uncle Ben waited until they were comfortably seated. Then he came back to the subject rather abruptly.

"Of course you know of Governor Simpskins?"

"Sure. We heard him speak once."

"And Senator Johnson."

"I can remember when he lived here," declared Jimmie.

"Both were boys in Joe's Sunday School class," mused Uncle Ben. "The governor told me himself a few years ago, that Joe Burns' Sunday School class was the turning point in his life."

"I think Joe should have heard that," said Fritz.

"He did, but he might have heard much more. Three of the country's leading college presidents could say the same thing. Besides, a host of successful business men, teachers, doctors, lawyers, and preachers, have all found Joe's little class the initiation chamber to a life of service and happiness."

Uncle Ben was now so warmed up to his subject he kept going without being prompted. "And I don't want to forget the fine women Joe's girls have made. They've moved out into all parts of the country, and I bet you'll find every one of them living and teaching good Christian principles. Most of them are the wives of successful men, but some are leaders in professions and businesses of their own."

"I never realized a Sunday School class could mean so much," mused Jimmie, getting up to untangle his line from an over-hanging willow. "So that's why you say he's a great man. His influence reaches everywhere his pupils go, and as far as their influence reaches."

"That's right."

The fish began biting, but neither of the boys could forget the quiet, beaming face of Joe Burns. He had always had a wholesome appeal to them, both in his class and out. They had known him, as a friend, a counselor, a leader, but now they saw his true greatness. He who was humblest among them was master of them all. "I should say Joe is the most important man in town, and I'm going to tell him so," declared Jimmie. And Fritz agreed.



PHOTOGRAPH OF STATUE OF JOSEPH SMITH BY MAHONRI M. YOUNG

Erected on Temple Square, Salt Lake City, Utah

Reality of Joseph Smith's Vision of Moroni

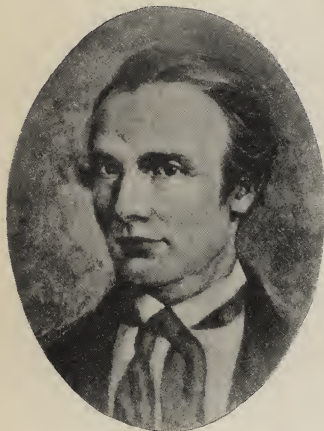
(This is an excerpt from a series of letters by Oliver Cowdery, first published in the *Messenger and Advocate* in Kirtland, and later republished in the *Times and Seasons*, in Nauvoo. The articles were written in collaboration with the Prophet, and therefore are authentic.)

"A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of His servants in dreams. For instance, Joseph, the husband of Mary, was warned in a dream to take the young child and His mother, and flee into Egypt. Also, the wise men were warned of the

Lord in a dream not to return to Herod. And when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again. Also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the Faithful in dreams and in them the Lord fulfilled his purposes.

"But the one of which I have been speaking is what would have been called an open vision, And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, and when he sees and when he does not see.

"He could not have been deceived in the fact that a being of some kind appeared to him; and that it was a heavenly one, the fulfillment of his words so minutely up to this time, in addition to the truth and work of salvation which has been developed to this generation, in the *Book of Mormon*, ought to be conclusive evidence to the mind of every man who is privileged to hear the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance: From that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared; he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to His holy commandments. He also saw him depart, the light and glory depart, leaving a calmness and peace of soul past the language of man to paint."



OLIVER COWDERY

THE TRENDS OF LIFE

"Even to some extent in this life, men come to their own level. Perhaps it may be when they think themselves free from observation. If you tell me where you go, and why, in a city where you think yourself unknown, I will tell you what kind of a man you are. More than that, if you will tell me what you read when the bow is unstrung, when the tension is off and you read what you want to read, I will tell you what you are. Still again, if you tell me of what you think, when the mind follows its own course without compulsion, in the waking hours of the night, when the mind wanders where it will, I will tell you what kind of a man you are. It is the law of the trend of life."—Clarence A. Barbour in *Out for Character*.

"THE NATIVITY"

A Christmas Carol Pageant For Sunday Schools

(Adapted from Pageant published in *The Etude Musical Magazine* and used by Permission)

Characters

Reader: A young man or a young woman.
Mary: Mother of Jesus.
Joseph: Husband of Mary.
Gabriel:
Shepherds: (Five are sufficient.)
First Wise Man: (Young men who can sing.)
Second Wise Man:
Third Wise Man:
Angels: (A chorus.)

Costumes

Reader: In robe of dark colors and of no particular period.

Mary: In white robe with blue veil thrown over the head and shoulders. The veil is a long, wide strip of sheer material such as voile or netting, and should reach almost to the knees.

Joseph: In a striped robe, such as a light weight wool dressing robe, and a head-dress consisting of a square scarf thrown over his head and shoulders and held in place by a thick braided cloth bandeau, which fits snugly around the head. Ordinary shoes may be worn, if Joseph's gown is long enough to hide them.

Gabriel: In white robe.

Shepherds: Straight undergarments of bur-lap, a striped mantle hanging from shoulders, bright-colored turbans, bare arms. A staff for each. If crooks are desired, they may be cut from cardboard and fastened to the end of poles. The place of attachment, if wound with brown crepe paper, will not be noticed.

Three Kings: Robed in portieres of different shades (these robes should be as rich and gorgeous looking as possible). Soft sandals or slippers should be worn, and crowns, or headdresses like Joseph's.

Angels: In white robes. A single twist of silver tinsel about the head, and white cotton anklets or stockings, complete the costume. No shoes are worn.

Properties

King's Gift to the Christ Child

A gold colored jewel-box and if one is not attainable any small box covered with modeling clay and painted with gold paint will suffice.

Incense burner for the frankincense

Have it filled and burning. King swings it easily to and fro as he walks.

Jar of Myrrh

Any round can or carton makes a good foundation for the jar. It should be covered with gold paint.

Manger

This may be made from slats nailed together or from a small box supported by wooden legs. Hay should appear at top and between slats. The manger should be lined with tin to hold the high-powered amber colored electric light. All the light for the Nativity scene is radiated from the manger. The tin protects the hay from any possibility of fire.

Camp-Fire

This may be made easily by covering one or two lighted flashlights with red cellophane paper and placing small logs or sticks over it to resemble a camp-fire.

Lighting

Lighting effects may be used according to the place in which the performance is held.

Opening Exercises

1. Organ Prelude.
2. Opening Prayer.
3. Organ Interlude.
4. Sacramental Service.
5. Audience Sing "Joy to the World".

Music: Strains of "O Come, Oh Come Emmanuel" (Gregorian Melody) played softly during the reading of the following prologue:

(House lights out and spot on Reader.)

Reader: (On right side of Stage.)

"In the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. And the angel came in unto her and said: Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her: Fear not Mary, for thou hast found favor with God. And behold, thou shalt conceive and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord shall give unto him the throne of his father David. And he shall reign

over the house of Jacob forever; and of his kingdom there shall be no end. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also, that holy thing that shall be born of thee shall be called the Son of God. And Mary said: Behold the handmaid of the Lord. Be it unto me according to thy word. And the angel departed from her."

(Short pause and music changes to strains of "O Worship The King," Haydn, before Reader begins to read the next lines. This music should be played softly while the reader recites the following prologue):

Reader: "And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David) to be taxed, with Mary his espoused wife, being with child. And so it was, that while they were there, she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn. And there were in the same country, shepherds abiding in the fields, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and they were sore afraid. And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, and lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying: Glory to God in the highest, and on earth, peace to men of good will.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go now, even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

SCENE I

The Shepherds

Curtain opens. The shepherds are grouped around a camp-fire in the center of the stage. (One shepherd is standing with

a crook. Three shepherds are sitting around the camp-fire and a fifth shepherd is reclining on his elbow). If a curtain is not available, the shepherds should enter from the left making the above scene after entering.

Angels (singing, backstage) "Glory to God on High", No. 167, D. S. S. Songs. (Angels may be augmented by the audience.)

(Enter Gabriel from left. Stage lights on full instantly, if no spotlight is available. The shepherds cover their faces.)

Gabriel: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ, the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, and lying in a manger."

(Enter the angels, from the left, singing "Angels From the Realms of Glory". They form a semi-circle back of the shepherds at the conclusion of the song. Exit angels, left. Lights off.)

First Shepherd: "Let us go now, even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

(Exit shepherds, right.)

Angels (singing, backstage): "O Holy Night" by Adam.

(Curtain)

SCENE II

The Adoration of the Shepherds

Prologue:

Reader: "And the shepherds came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning the child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them."

(Curtain opens. In the center of the stage, a manger. The stage should be very dim except for the amber or white light which shines from the manger. Mary is seated to the left of the manger; Joseph stands at the back. As in the previous scene, if a curtain is not available, the characters should enter from the left and form the scene.)

Angels (singing, backstage): "Far, Far Away On Judea's Plains".

(Curtain)



THE NATIVITY

SCENE III

The Adoration of the Magi

Soft organ music, "Silent Night."

Prologue:

Reader: "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, Where is he that is born the King of the Jews, for we have seen his star in the East and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him: In Bethlehem of Judea for thus it is written by the prophet: "And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governor, that shall rule my people Israel."

Then Herod, when he had called the wise men privily, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Bring me word again, that I may come and worship him also.

And when they had heard the king, they departed: and lo, the star which they saw in the East, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him. And when they had opened their treasures, they presented unto him gifts: gold, frankincense, and myrrh."

(Curtain opens. Scene same as II. Mary and Joseph as before. The organist plays a prelude to: "We Three Kings of Orient". (This prelude should be the verse.)

The wise men enter the church at the rear center door and slowly come up the center aisle, singing in unison, the chorus. They go upon the stage, right, arranging themselves to partly face Mary and Joseph, and partly the audience.

First Wise Man (Singing):

We three kings, of Orient are,
Bearing gifts we traverse afar,

Field and fountain, moor and mountain
Following yonder star.

At the end of the verse he kneels and offers his gift.)

The Three Wise Men (Singing in unison), Chorus:

Star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to Thy perfect light.

Second Wise Man (Singing):

Born a King on Bethlehem's plain,
Gold I bring to crown Him again,
King forever, ceasing never,
Over us all to reign.

(He does as the First Wise Man).

The Three Wise Men (Singing), Chorus as before.

Third Wise Man (Singing):

Frankincense to offer have I,
Incense owns a Deity high,
Prayer and praising all men raising,
Worship Him, God on High.

(He does as the other Wise Men).

The Three Wise Men (Singing in unison): Chorus as before.

(At the conclusion the three Wise Men rise. Enter the angels, left, while the actors and audience sing, "With Wond'ring Awe," No. 101, D. S. S. Songs. They arrange themselves in a wide semi-circle across the back of the stage. Organist plays a prelude to, "O Come All Ye Faithful."

Angels, Wise Men (on stage) and shepherds (back stage):


(While singing, the shepherds enter left and group themselves behind Mary and Joseph. The hymn is sung in its entirety by angels, Wise Men, shepherds and audience.)

(Curtain, and if being staged without a curtain, lights off while stage is being cleared.)

(House lights up—and dismissal).

Note: Additional carols that may be used for pageant:

1. "Oh Hush Thee, My Baby."
2. "Luther's Cradle Hymn."
3. "It Came Upon the Midnight Clear."
4. "O Little Town of Bethlehem."
5. "The Sleep of the Child Jesus," by Gavant.
7. "Hark, the Herald Angels Sing."



WHAT DO YOU TALK ABOUT?

I have come to the conclusion that the more I talk about the right, and the less I talk about the wrong, the more I become occupied with the right, and the less danger I shall be in becoming occupied with the wrong.

—Selected.

I LOVE TO TEACH

By Dr. Howard R. Driggs

The successful teacher is one who has found joy in the work. Success in any field of service comes, indeed, when one works both hard and happily. To meet one's duties, whatever they may be, with a smile, is to lift the drudgery out of them. To give oneself wholeheartedly to a worthy task is to reduce its difficulties. Devotion to a cause brings its own richest reward—love of the work.



An incident out of Sabbath School experiences will add concreteness to these vital truths. One of the faithful mothers of my old home town used to bring from her old-fashion-

ed garden very frequently a bouquet of beautiful blossoms to adorn the pulpit. In voicing appreciation once for this delightful gift to our school, I asked, "How in the world do you manage with all your other duties to grow so many choice flowers?"

"Oh, I love flowers," she replied; "and I think they love me."

If blossoms respond, as it would seem they do, to the loving touch, how much more will love-inspiring teaching bring children or even their elders up to their best. Everyone who reads these lines will doubtless recall some life-giving lesson taught in the Sabbath School. Each of us will also remember some teacher who taught far more than a book bound course—into whose work was poured not only a well-rounded measure of thoughtful preparation, but also a goodly portion of his or her uplifting personality. Such a teacher had found joy in the work.

"How did you make that cake Lucia?" I once heard my mother ask of a dear Aunt who could create the best things a boy ever ate.

"Oh, I just followed the recipe I gave you the other day", came the response.

"So did I," returned mother; "but my cake was not as good as yours."

"Well, sister, I guess I added a touch of myself too," was Auntie's quiet reply.

It is this indefinable bit of oneself, we may be sure, that puts a glow into all we do and into all we may teach. After all, true teaching is simply a process of sharing the good things in life with our fellows. To share is to give; and one truly gives only in the spirit of unselfishness—of love.

In his *Vision of St. Launfal*, Lowell brings

out vividly the truth just expressed. The proud young knight pictured in the poem, on setting forth in search of the Holy Grail, which never can be found except by one who is unselfish and pure in heart, sees a leper begging at his castle gate, and flings to the sufferer a piece of gold.

"The leper raised not the gold from the dust;
'Better to me a poor man's crust; Better a blessing from the poor,
Though I turn me empty from his door.
That is no true alms the hand can hold;
He gives nothing but worthless gold who gives from a sense of duty'."

After years of fruitless search, the knight returns from his quest, and finds the leper still at the castle gate. This time, however, Sir Launfal, himself broken and humbled, shares with the stricken one his crust of coarse brown bread, and gives water out of a wooden bowl to quench the beggar's thirst. Then the Christ appears to bestow his divine blessing, and to impress the truth that it is the spirit of love that adds a priceless touch to whatever is given. In the words of the poet—

"Not what we give, but what we share;
For the gift without the giver is bare."

Every true teacher has somehow or other caught the meaning of this truth. Without the spirit of love, which in essence is the spirit of the gospel, no one can really radiate to others the lessons of life our Saviour and our own leaders have brought to the world. In a very real sense spiritual truths are to be caught rather than merely taught. For that reason we often see one who may be unskilled in letters magnetize a class with his teaching where another of mere scholastic training might fail. The Apostle Paul understood this when he said, "Though I speak with the tongue of men and of angels, and have not charity, I am but sounding brass and a tinkling cymbal."

Let no one take license here to rely solely on the Lord to prepare the lessons of life. The Apostle who left us those inspiring words was a learned man. He was moreover an untiring worker. It was only, however, after he had been miraculously and thoroughly converted to the gospel of Christ, that he became a great teacher. It takes prayerful effort to win success in this high calling. It requires intelligent study of the principles of the gospel, as well as reliance on the holy spirit to make spiritual lessons live in the lives of learners, young and old. To give such effort one must love to teach.

Morgan Stake Sunday School Jubilee

Sunday, August 13th, 1939, was an eventful day for the Morgan Stake Sunday Schools. On this bright sabbath morning at 10:00 a. m. children from the eight schools of the Stake assembled in the Stake Tabernacle for a Sunday School Jubilee, commemorating the sixty-seventh year since the first Sunday School was held in the Stake. The beautiful room was made more attractive with bouquets of flowers.

Everyone was smiling and happy because they were going to see and hear President David O. McKay and General Superintendent of Sunday Schools George D. Pyper. There were many former Board members to greet and chat with for a moment. Soon beautiful strains of music were heard and the meeting commenced.

Other General Board members present were DeLore Nichols and Junius R. Tribe.

The pupils were seated in their respective departments and the former Board Members assembled in a group. A count showed 789 people in the building during the morning session, and many more were outside where a loud speaking system had been installed.

Stake Superintendent Robert H. Giles gave a short history of the Sunday School organization. "As early as the year 1872 the name of Joseph R. Porter appears as Superintendent of Sunday Schools for the county. He was succeeded about the year 1874, by F. G. Nielson as county Superintendent. The latter was succeeded in 1876 by John K. Hall; and when the Stake organization was effected he continued as Stake Superintendent of Sunday Schools, with John Croft, first assistant, James Stewart, second assistant and John S. Barrett, secretary. In 1894 Fred W. Clark succeeded Superintendent Hall. 1901 James H. Taggart; 1908 Harley P. Randall; 1909 James W. Carrington; 1911 M. Howard Randall; 1923 DeLore Nichols; 1925 Chas. Calvin Geary, 1927 Robert H. Giles."

Mrs. Electa E. Porter, widow of Joseph R. Porter, was given a place of honor on the stand as was Brother Fred W. Clark, the oldest living Stake Superintendent.

Instrumental numbers and songs sung by Brother Pyper with the inspirational talks of President McKay and the other visiting people made a never to be forgotten day.



CHURCH HISTORY CLASS OF NEW HARMONY, PARAWAN STAKE
AT THE OLD FORT MONUMENT

Orson Hammond, Superintendent; Sister Orson Hammond, Teacher

Home Education

By the National Kindergarten Association

ONE RESULT OF TOO MUCH PRAISE

"I can sing fine, Virginia! Why don't you play and let me sing?" said little Jean, aged four.

The two girls were in Aunt Mary's living-room where Virginia, a senior in high school, was entertaining the little daughter of a neighbor. Aunt Mary, working in the dining room had heard the remark and wondered how Virginia would reply.

"How do you know you can sing so well, Jeannie?" she heard the older girl laughingly ask.

"Oh—oh—h—h, just because everybody says I can. Mother does, too. She loves to hear me sing and she just has me sing all the time when we have company." Little Jeannie smoothed down her dress in supreme self-complacency.

"Of course our mothers love to have us do all the things we like to do if they are not wrong," answered Virginia. "But before we can sing really well we have to do a lot of hard studying and practicing you know."

The little girl was silent for a moment or two as though somewhat crestfallen but was soon telling other wonderful things that either she or Betty Jane, a younger sister, could do.

Commenting on the remarks to her aunt, Virginia explained what she thought of the matter: "I was just like that at her age, Aunt Mary, and that is the reason I have such a hard time with my music now. I grew up with the idea that I could sing beautifully, so when it came to the real work—practice and drill to learn to sing, to handle my voice as I have to in school—it was doubly hard for me because I resented being corrected or made to sing a faulty passage over and over. I try now to control myself enough to act decently when Miss Luallin tells me I am wrong but just the same that rebellious feeling will bubble up within me.

"I think it just a shame for persons to compliment a child like Jean so extravagantly as they must be doing. She is such a sweet little thing and really has a nice voice, but she will be hurt a good many times in the future because of getting too much praise now. It is just as bad as if they made her self-conscious any other way. Just think, Aunt Mary, what a time you have had trying to get all that nonsense out of my head. It has been hard on both of us. I sure am glad you have been kind and strong enough to do it for me but it does seem too bad for people to make

that sort of thing necessary."

"You are right," replied her aunt. "It seems to be a temptation on the part of friends and relatives to rave too much over children. Of course, it is a grave mistake."

As Aunt Mary put her work away she thought: "Jean's mother should know better, she is a college graduate. Surely she was taught to let children grow naturally—teaching them to sing if they have any talent just as incidentally as to eat properly and with as little self-consciousness, and encouraging them in so far as they really need it and no further."

THE VALUE OF SYMPATHY

A Sunday School worker started out one morning, trying to get mothers and their children more interested in Sunday School. It had been raining the day before, and little puddles were standing everywhere.

Her knock at the door of a pretty little home was answered by a rather tired, nervous-looking woman. Before she had finished explaining her mission, a boy about ten years of age came in. His clothing, face, hands and feet showed very plainly he had been enjoying the rain and mud.

In a moment the mother completely lost her self-control; her temper flared, and Jimmy received a severe scolding. Tears came to his eyes, and he attempted a meek apology, but the words were hardly begun when his mother stormed, "Hush, go at once to your room. I'll see you later."

In a sullen, rebellious mood, Jimmy started away, but before he was out of hearing, his mother turned to her caller, and in a high-pitched, angry voice gave vent to her feelings.

"He is the most careless child I have. He has no consideration for me whatever. I slave away from morning till night and he's forever making extra work for me, such as this. I'm sure he will come to some bad end, he's so reckless and hard to manage."

As the Sunday School worker listened to Jimmy's mother, she, too, was afraid that perhaps some day Jimmy might come to some end. She made several appeals to this mother with regard to the Sunday School but could not get her thoughts far enough away from her home and its immediate troubles to arouse her interest.

As she walked toward the next home, she pondered over Jimmy, his playmates and gen-

eral environment. When she knocked at this door, she heard a general rush and scurry of bare feet about the room, mingled with little giggles, but in a moment everything was quiet. Then a rather large but pleasant-looking woman opened the door. The merry twinkle in her eyes and her kindly smile radiated good cheer and sympathy.

In a matter-of-fact way she said, "arry and the little boy next door have been enjoying themselves in the mud this morning." Then she seemed to dismiss the whole affair from her mind and gave her undivided attention to her caller.

We all love an understanding mother—one who can sympathize, and will kiss away the tears, or laugh and enjoy our pleasures with us! "Harry will surely come to some good end with such a mother," thought the visitor.

Strange, isn't it, that some parents fail to realize the importance of sympathy and often alienate their children's affections by being cross and unreasonable. These people seem to forget they once were children. Yet the end to which childish behavior leads generally depends much more upon the parent than upon the child.

ACKNOWLEDGMENT

By The Two Living Writers of Sunday School Songs

Dear Instructor:

For October, Nineteen hundred and thirty-nine,
Our two names you approvingly and courteously combine.
For your calling attention to us thus, in Zion's song writers ranks,
We promise further loyalty and extend our grateful thanks.
For other writers unto whom like kindness has been shown,
We think will join in thanks sincere and honest as our own.
After a while may we all meet in Heaven—our "Writers' caps" still don,
Praise our Father and His Son beloved, as we happily "carry on."

—Lula Greene Richards.

AN AFFIRMATION FOR OUR SUNDAY SCHOOL SONG WRITERS

Yes! "We shall happily all carry on,"
When from this life of mortality gone:
Charity blessing all efforts begun,
Praising the Father and loving the Son,
Gaining the glory our efforts have won,
And often repeating, "Thy will be done!"
While our faith brings us love and victory!

Yes! In the rapture of wonderful song,
Then shall we sing and our praises prolong,
Glorified thoughts that the poets shall dream,
Lifting the soul into life's holy theme;
Anthems in which there is Heaven's bright gleam,
Toneful with joy that is God's love supreme
While our faith brings us love and victory.

—Joseph Longking Townsend.

The Folly of Contention

Once there was a salesman. His job was to sell tickets at the box office of the Salt Lake Theatre. He was a genial and pleasant man, but had his "off" days. On one of his "off" days there came to the window a man, who, also, was somewhat out of sorts. He wanted certain seats, which were not to be had. "Oh, you've got them there, if you'll only look!" "But I haven't!" replied the salesman. One word led to another, till there was a full-fledged quarrel, and the man left the window in a huff without buying tickets.

The traveling manager of the attraction for which the tickets were being sold happened to be inside the box office where he overheard the dispute. Tapping the employee on the shoulder, he said, "Let me give you a bit of advice. Never argue with a patron who wants to buy a ticket. If you do, you lose three dollars and make an enemy. If you don't argue with him, but take his insinuations calmly, you'll sell him the tickets and have three dollars. With the money in the till you can say to his retiring figure, 'You I've got your three dollars I've got your three dollars, I've got your three dollars!'"

The evil results of contention have always been known to the wise. "A fool's lips," says the sagacious Solomon, or whoever wrote Proverbs, "enter into contention, and his mouth calleth for strokes. A brother offender is harder to be won than a strong city, and their contentions are like the bars of a castle." It was the same wise pen that wrote "As coals are to burning coals and wood to fire, so is a contentious man to kindle strife."

Goldsmith put this idea into verse, in his "Deserted Village":

In arguing, too, the parson owned his skill,
For, e'en though vanquished, he could argue still;
While words of learned length and thundering sound

Amazed the gazing rustics, ranged around;
And still they gazed, and still the wonder grew,
That one small head could carry all he knew.

Usually it is insignificant things, things that do not matter, which we dispute over most. Says Moore:

Alas! How light a cause may move hearts that love!
Hearts that the world in vain had tried;
And sorrow but more closely tied;
That stood the storm when waves were rough,
Yet in a sunny hour fall off.

It remained for Sir John Denham to put succinctly the utter futility of trifling argument:

"The tree of knowledge, blasted by dispute
Produces sapless leaves instead of fruit."

Says Christopher Morley:

Con was a thorn to Brother Pro;
On Pro we often sicked him.
Whatever Pro would claim to know,
Old Con would contradict him.

What to do, even where great stakes are involved? The Bible tells us, in a positive way.

Abraham's herdsmen and Lot's herdsmen quarreled over the cattle and sheep. Lot went to his uncle with the suggestion that they divide the country, and each go his way. "Very well," said Abraham, "you choose. If you take the right hand country, I shall go to the left; and if you choose the left, I shall go to the right."

Lot chose, and there was peace.

The irony of the situation lies in the fact that Lot's judgment was bad, and Abraham got the better country.

But that is often how it goes.

DO YOU KNOW?

QUESTIONS

(Find answers on another page)

64. Where is Kirtland? By what lake?
65. What is generally thought of when the name Kirtland is mentioned?
66. How long were the headquarters of the Church in Kirtland?
67. Who was the first Presiding Patriarch of the Church?
68. Is a patriarch always an old man? What is a patriarch?
69. What is a patriarch supposed to do?

Have you had a patriarchal blessing?

70. Who are the patriarchs in your stake?
71. Who was the first President of the Church? When was he chosen? Where?
72. Who were his counselors? When were they ordained?
73. Who is President of the Church now? Who are his counselors?
74. Who were the first Twelve Apostles in this Dispensation?
75. What relation do the Twelve Apostles bear to the First Presidency?

The Personal Influence of Joseph Smith

(Editor's Note: The following excerpt from the minutes of a conference of the Church in Manchester, England, April 6, 1845, shows the effect on one of those who knew Joseph Smith intimately of the Prophet's influence. That person was Dan Jones. This man was presently to be the means of converting two thousand Welsh men and women to the Faith. Brother Jones was in Carthage jail with the Prophet. The two were lying down together the night before. After the others had apparently gone to sleep, Joseph said to his companion, "Are you afraid to die?" Dan answered, "Has that time come, think you? Engaged in such a cause, I do not think that death would have many terrors." The Prophet answered, "You will yet see Wales and fulfill the mission appointed you before you die.")

Brother Jones "remarked that, for many years, as a mariner, he had been in search of the principles of truth—he had sought it in almost every clime—among the red men of the woods and the civilized denizens of the city, but he had found it not until he came in contact with the followers of the Prophet of the Lord, the notorious Joseph Smith. Of that despised individual he would bear his testimony, and though he might feel more at home among a tribe of Indians or on the deck of a ship than upon the platform and before such an audience, yet he would not flinch from bearing a faithful testimony to the character of the servant of the Lord.

"He had been with him in the domestic circle, he had been with him in peril and in

prison, and only left him an hour before the murderous deed of assassination was perpetrated. And now he had come in obedience to the counsel of the martyred prophet, as a messenger to his native land, to bear testimony to the work which his brother had sealed with his blood."

And then the secretary makes this explanation: "We would here remark that we are utterly incapable of doing anything like justice to the address of Captain Jones, for such was the effect upon ourselves, and also, we believe, upon others, that we ceased to write, in order to give way to the effect produced upon our feelings.—The *Millennial Star*, April, 1845.

DON'T LET THE SONG GO OUT OF YOUR LIFE

Don't let the song go out of your life;
Though it chance some time to flow
In a minor strain it will blend again
With the major tone, you know.

What though shadows rise to obscure life's skies,
And hide for a time the sun;
They sooner will lift, and reveal the rift,
If you let the melody run.

Don't let the song go out of your life,
Though your voice may have lost its thrill,
Though the tremulous notes should die in the throat,
Let it sing in your spirit still.

There is never a pain that hides not some gain,
And never a cup of rue,
So better to sup but what in the cup
Lurks a measure of sweetness, too.

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

CHRISTMAS THOUGHTS

"I am come that they might have life and that they might have it more abundantly."

In celebrating Christmas do we think of what Christ meant by the abundant life, or are we too prone to think of abundance of good things to eat, a balance of trade in presents, and something unusual by way of amusements? There are those, however, who remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." These think of the happiness of others, and especially of contributing toward the happiness of the poor, the lonely, and the unfortunate. In doing so they realize the more abundant life. They give without hope of reward except the spiritual reward that comes with giving in the spirit of fellowship and comradeship.

What of the poor who have no material goods to give? They can give what is most important and required of all and within the means of every one to give: gratitude toward God for life and whatever they have in friends, health, and opportunities—gratitude expressed in good will and service.

Christmas is a time for every one to count blessings and to cast aside self pity; to take thought of the high spiritual ideals which Jesus, the Christ, taught and practiced in His life as an example to all mankind:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."

This, though He "the Son of man, had not where to lay His head."

Christmas is a time for the self-righteous to cast off the Pharisaical cloak and to think of themselves as one with their fellowmen, ready to forget themselves and their own righteousness in the effort 'to do justly and to love mercy,' to see the best there is in everyone, and to think of no one as beyond redemption. Nothing was more obnoxious to Jesus than the holier-than-thou attitude of certain Pharisees of his time, and the selfishness and pride of the rich. Jesus was a friend of the underprivileged, the poor, the sick, the crippled, and those that had cause to mourn. He ministered freely to those who sought his aid.

Nor is gracious and grateful receiving to be overlooked as an expression of the spirit of Christmas. Sometimes generous givers are themselves poor receivers and cause unhappiness and disappointment by their lack of response. Appreciation warms the hearts of both the receiver and the giver.

Giving and the generous and friendly spirit that prompts it need not be limited to Christmas. Christmas is, however, a special time for renewal of greetings in person, by card, or by other gift as a token of love and remembrance to family, friends, and associates, far or near. This is properly associated with celebration of the birth and mission of the friend and Savior of all mankind, of Him who "came that they might have life and that they might have it more abundantly."

—Milton Bennion.

AID THE RED CROSS

December is Red Cross month. The Red Cross is an organization the purpose of which is to alleviate human suffering, especially during war, plague, or calamity. This is, in part, the purpose of all revealed religion, a purpose with which the Sunday Schools have sympathy.

The following statement by President J. Reuben Clark, made in his address on "America as the Peacemaker" at the October conference, while not specifically on the Red Cross work, expresses the sentiment of the Church of Jesus Christ of Latter-day Saints, and therefore of the Sunday Schools, on the subject.

"Having in mind our position as the great world neutral, and remembering that the peoples of these warring nations have been led into this conflict largely unwittingly, and therefore are largely blameless, we should announce our unalterable opposition to any plan to starve these innocent peoples involved in this conflict—the women, the children, the sick, the aged, and the infirm—and declare that when actual and bonafide mass starvation shall come to any of them, no matter who they are, we shall do all that we properly may do to see that they are furnished with food. On the present outlook one cannot be sure which side will finally need this sort of relief. And if in such an effort we should come to the last extremity, one can think of few more righteous causes for war itself than such a high service to victimized suffering humanity."

It is to be hoped that officers, teachers and members of the Sunday Schools will render such aid to the Red Cross cause as they can.

BEING SUNDAY SCHOOL MINDED

Elder Wm. H. Wardle of Pocatello has a long faithful record of Sunday School teaching. He began with a class at West Jordan 48 years ago when all Salt Lake County was one stake of Zion. Since then he has taught in eight different wards and is now teacher of the Gospel Doctrine Class of the 3rd Ward, Pocatello.

This is one of the thousands of evidences that when a teacher becomes Sunday School minded, no matter how many times he may move, he carries with him the love of gospel teaching.

Long life to you, Brother Wardle.

LESSON MANUALS FOR 1940

Sunday School pupils' text material for 1940 will be published as yearly manuals and not as quarterlies. The price of each is 25c.

Suggestions to superintendents on how to organize 1940 classes in advance have been mailed to every ward. On the basis of this tentative arrangement manuals for all classes for 1940 in adequate numbers can be ordered this month.

Parents and other adults subscribe in high percentages for the Sunday School text material. This fact gives reason to hope that parents will respond helpfully to appeals to increase the percentage of children and young people who have the texts. Special letters addressed to parents inviting their cooperation to this end are available for the use of ward superintendents who desire to use them. Order them from the office of the Deseret Sunday School Union Board 50 North Main Street, Salt Lake City, Utah. They are free of charge.

HAVE YOU READ THE BOOK OF MORMON?

The Gospel Doctrine Department will this month close a two year study of the *Book of Mormon*. At the beginning of the course members were urged to read or re-read the record of the ancient Americans. We hope teachers will report the success achieved in this project.

A small school of Oakley, Wyoming, reports that 6 have already finished reading the book. Six more will have finished it by the end of the year and others have promised to do so.

The Gospel Doctrine Class of McGill, Nevada, report success by preparing a reading chart and calling for a poll each Sunday. To date 17 have completed the reading, 25 are nearly through, 37 others are promised. Brother S. E. Earl, the teacher, hopes to have 100 by the end of the year.

If the general Church average could equal that of the Sunday Schools of Oakley and McGill, what a wonderful success this reading project would be!

Stake Superintendents, please get the information for us. It will make some very interesting reading.

THE ENLISTMENT CAMPAIGN

"To every child moral and religious training to help him stand firm under the pressure of life."

No greater promise was ever made than the above which was contained in the Children's Charter adopted at the Child Health Conference held in Washington, November, 1930, under the sponsorship of President Herbert Hoover. It was attended by President David O. McKay, who was then General Superintendent.

The Church of Jesus Christ of Latter-day Saints has always applied this objective in teaching. The Sunday School was established ninety years ago to teach the children the way of life and to help them gain a testimony of the Restored Gospel. Our organization has been especially assigned the duty of teaching the Gospel to all the members of the Church. Of course, before we can teach them, we have to "bring them in" and that has been a somewhat difficult, yet a pleasant task.

In May, last year, a new plan for the enlistment of new members was outlined by a committee of the General Board. It contemplated the appointment of an enlistment director in each ward, and a comprehensive and progressive plan of work. This plan was published in the *May Instructor* and has been followed up by various articles in the magazine each month. Many wards adopted the suggestions and have added substantial numbers to their rolls. The result in the entire Church for 1938 was an enrollment of 32,244 new members, the largest yearly increase in Sunday School history. This year's increase has not yet been tabulated but our enlistment committees in stakes and wards are working hard to match the increase of last year.

In addition to the plan suggested by the General Enlistment Committee every Sunday School member should consider himself or herself a missionary to bring in his neighbor. With 50% of the Church Membership out of the schools, the responsibility is very great. And we should not forget that the Lord has said (*Doctrine and Covenants* 88:81) that "it becometh every man who hath been warned to warn his neighbor."

Many examples of successful personal contacts have come to us. In California, a little girl was the cause of a whole family coming into the Church. She had a playmate belonging to a family much prejudiced against the Latter-day Saints but after much importuning, got permission of the parents to let their little daughter attend Sunday School. Finally

the little non-Mormon girl was put on a program and the parents were invited to attend. They came, they saw, they heard, they were converted and they were all baptized.

In another stake a member of the Gospel Doctrine class invited her sister neighbor to go with her to Sunday School. The visitor was so impressed that she invited her husband and very soon all the members of the family were converted and are now happy members of our Church. These are only samples of what has been and may be accomplished by personal endeavor.

Our responsibility for "bringing them in" will remain as long as that 50% of the membership are on the outside.

The following lines on Sunday School enlistment are submitted with apologies to Henry W. Longfellow:

Tell me not our present numbers
Are all the members we can get,
That the Sunday School now slumbers,
No, dear teacher, no, not yet.

Life is real, but still uncertain
And the grave awaits us all.
On our stage of life the curtain
May at any moment fall.

Not for us alone, dear teachers,
Did our Sunday School have birth;
There are other friends and neighbors
Who must learn to know its worth.

Lives of great men all remind us,
Of things that we may do for youth
And departing leave behind us,
Converts to the Cause of Truth.

*To all our beloved
Sunday School Workers we say*





HOME OF THE FIRST LATTER-DAY SAINT SUNDAY SCHOOL
Organized at Salt Lake City, December 8, 1849, by Richard Ballantyne

OUR SUNDAY SCHOOL ANNIVERSARY

December 8th will be the 90th anniversary of the establishment of Latter-day Saint Sunday Schools in the Rocky Mountains. It is suggested that those appointed to give the 2½ minute talks on December 10th tell the story of the first organization and its development. The talks might be divided into

two parts—one speaker to tell the story of the first organization and the other to give the wondrous development of the organization since that time.

As the time is short, material may be found in the Sunday School Handbook, *The Instructor* for March and April, 1936 (pages 85 and 133), and November, 1938, page 518.

Speakers should be admonished not to take more than 2½ minutes each.

YOU CAN'T PRAY WEEDS OUT OF YOUR GARDEN

Some people think they can pray the weeds out of their fields and gardens, but their prayers can only be effectual when accompanied with a reasonable amount of honest labor rightly and wisely applied. I love to pray, myself, and I love to have the Saints pray. But when you have a great many weeds growing on your land, pray for your land, and do not forget to go out to that land, and pull up, remove, and destroy by your diligent labor the weed plants that so much annoy you.

—Selected.

CHANGE IN QUARTERLY CONFERENCE PLANS

At a meeting of the Auxiliary heads, held Wednesday, November 8th, called by Elder Stephen L. Richards and Albert E. Bowen of the Council of the Twelve, it was announced that the plan of having the Auxiliaries occupy a portion of the Stake Quarterly Conference time would be discontinued at the close of this year. This time would now be given to the Priesthood, the First Council of Seventy and the Presiding Bishopric. The Auxiliaries were advised to confine their work hereafter to their Union Meetings.

In accordance with the new instructions the General Sunday School Board will fix the dates of their conferences on Union days to be announced later. In order to do this it will be necessary for the stakes to send to the General Secretary, immediately, if they have not already done so, the time and place of meeting of their Sunday School Union. Where combined Union Meetings are held, arrangements will be made by the auxiliaries to give each the right of way on special days.

While this new plan will deprive the auxiliaries of the privilege of carrying their work into the general Quarterly Conferences of the Church, we shall have the advantage of meeting with our Sunday School officers and teachers alone and will, we hope, assure a larger percentage of attendance than we have been able to secure during the life of the Quarterly Conference plan.

The Conference dates and the program will be announced later.

A STRANGER COMES TO TEMPLE SQUARE

The Temple Square, in Salt Lake City, has tens of thousands of visitors every year, but it is doubtful whether it has anyone more observant and appreciative than Mr. Ernie Pyle, who wrote lately to *The Rocky Mountain News*; a Denver, Colorado, paper. Here are two excerpts from his one-column article:

"I like the temple grounds because they are pretty, and restful. And I will never cease being awed at the perfect job of building those harassed pioneers did out here in the desert nearly 100 years ago.

"But the thing I like best about these tours is the way the guides tell you flatly and without batting an eye that the Mormons are God's personal representatives on Earth.

"Mormons work hard, live modern lives, and produce some of the most beautiful girls on earth. The history of the little empire they set up here in the desert seems to me one of the most thrilling sagas of our American history.

THE OCTOBER SUNDAY SCHOOL CONFERENCE

Our Sunday School General Conference last October was almost entirely musical. It was unique in several respects.

First, it was different from anything the General Board has ever put on before on such an occasion. Second, it had variety enough to keep up unflagging interest on the part of everyone. Third, it was restful, so that the congregation did not feel conscious of any tension. Fourth, the addresses (there were very few) were short, and did not exceed three minutes, even those that were extempore. And fifth, the entire program, including the opening and closing exercises, covered only an hour and a half.

The General Board members were sustained as per the present personnel.

Members of the committee who directed the conference program so successfully were T. Albert Hooper, chairman; Elders A. Hamer Reiser, James L. Barker, Wallace F. Bennett, Sister Edith Ryberg. The scriptural readers were Elders Adam S. Bennion, Lynn S. Richards, Don B. Colton, Herbert B. Maw, Earl J. Glade, William E. Berrett and Gerritt de Jong. Music was furnished by the L. D. S. Male Chorus and a mixed chorus under the direction of Elder George Durham. A thrilling testimony was borne by President Heber J. Grant.

Why build these cities glorious
If man unbuilted goes?
In vain we build the world
Unless the builder also grows.
We are all blind until we see
That in the human plan
Nothing is worth the making
If it does not make the man.

OUR COVER PICTURE

From Oil Painting by J. Leo Fairbanks

The King Who Worked for a Living

(Words of King Benjamin as recorded in Mosiah 2:14)

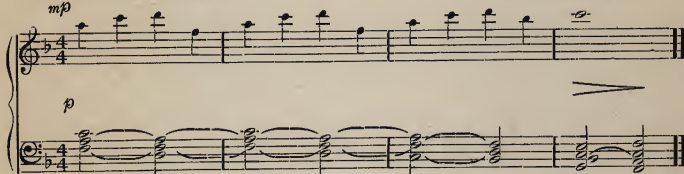
"And even I, myself have labored with mine own hands that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne—and of all things which I have spoken, ye yourselves are witnesses this day."

PRELUDE

(For Christmas)

*Andante. Bourdon 16 ft.**mp*

TRACY Y. CANNON

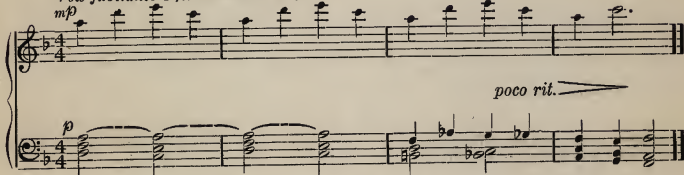
*Aeolienne Harp 2 ft. Played one octave lower than written.*

SACRAMENT GEM FOR FEBRUARY, 1940

(Latter-day Saint Hymns, No. 12, Stanza 1)

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

POSTLUDE

*Vox jubilante 8 ft. Bourdon 16 ft.**mp**Aeolienne Harp 2 ft. soft 4 ft. stop—played one octave lower than written.*

Note: Use very soft 4 ft. stop in left hand part if organ does not contain Aeolienne Harp. For pipe organ use soft 4 ft. stop in accompaniment, or else a soft 8 ft. stop played one octave higher than written.



SECRETARIES



Albert Hamer Reiser, General Secretary

THE 1940 ANNUAL REPORT

Work on Sunday School records in December points to the annual summary. Forms have been sent to the stakes for distribution to the ward secretaries.

The first thing to do in compiling the annual report is to read carefully the instructions printed upon the form. If you do not understand any point, ask the superintendent or the stake secretary for help.

Next go to work getting all the data you can now without waiting for the last Sunday School session in December. Much of the work of figuring averages can be answered as well now as later.

The enrollments by departments required on the annual reports are the enrollments as

of the last Sunday School session of the year and not averages.

Ward population figures can be obtained now. The financial report can be brought up to date though you will have to wait until the end of the month for the December 31st status.

It is wise to get all possible preliminary work done now. The final compilations are greatly simplified and promptness is assured. Many secretaries are able to finish their annual reports on the very last Sunday of the year. These are his schools, too. This proves that any secretary can do the same thing by planning now and by working that plan at once.

Give your stake secretary a surprise by sending in your annual report before the first of January.



LIBRARIES



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper, Wendell J. Ashton

"Out of the Game," a film-slide with sound reproduced on a disc, is available for every stake. Some stake Sunday School superintendents received the film and recording at the stake superintendents meeting held in Salt Lake, Sunday, October 8, 1939. The materials are being mailed to other stakes.

The film and recording present in dramatic form the testimonials of numerous athletes and eminent men as to the importance of abstaining from the use of tobacco. An exciting basket ball situation and its outcome are made the dramatic vehicle for the presentation.

It is expected that the film will capture the interests of boys and girls of junior and possibly senior high school ages. In fact, many persons who have seen it have expressed the belief that older people will enjoy it.

The film and transcription will be released in each stake by the stake Sunday School superintendent. He will prepare a schedule and will offer suggestions for the use of the material.

To show the complete film with the full sound recording requires 30 minutes.

The excitement of a basketball game and its dramatic outcome form the basis for the discussion of the harmful effects of using tobacco.

Great care must be taken in setting up the projection and sound equipment to insure a presentation of highest possible quality.

The value of the presentation will be in direct proportion to the effectiveness of the introduction to and preparation of the group.

These four points suggest the advisability of showing the film at some time other than during the Sunday School class period, because the class period is only 45 minutes in length, 30 minutes time is required for the complete showing and 15 minutes time is insufficient for the introduction and build up for the open forum discussion which should follow. Separating the introduction, the showing of the film and the discussion by so long a time as one week would result in serious loss of effectiveness.

An arrangement has been suggested which offers promise of good effect. It is as follows: Hold a class social Saturday evening. As

a part of the announcement and advertising of the social on the preceding Sunday promise the class a thrilling still picture with sound of an exciting basketball game and its outcome, together with messages from famous men and prominent athletes about how to keep physically fit. Before the film is shown appoint specific individuals of the group to watch for what each of the following famous people or athletes have to say and to remember it to relate to the class after the show:

Glenn Cunningham, Dave O'Brien, Connie Mack, Ty Cobb, Ab Jenkins, Henry Ford, Thomas A. Edison, Grantland Rice, Knute Rockne, Alonzo Stagg, Gene Autry.

After making these individual assignments, show the film.

After the showing let each person report on his assignment. Read from the Word of Wisdom, *Doctrine and Covenants*, 89: verses 4, 5, 8, 18, 19, 20 and 21. The teacher should then bear a fervent testimony of appreciation and gratitude for the Word of Wisdom and in glowing terms and with enthusiasm paint a picture of the beauty, health, strength and physical and spiritual power which observance of the Word of Wisdom will bring. Make this latter presentation brief and spirited. Encourage pupils to respond in like vein. Continue the discussion and testimony into the Sunday School class period on the next day, if necessary. The introduction, showing of the film and subsequent discussion should not take more than an hour. Continu-

ation of the discussion in the Sunday School class on the next day will give the additional time which may be needed.

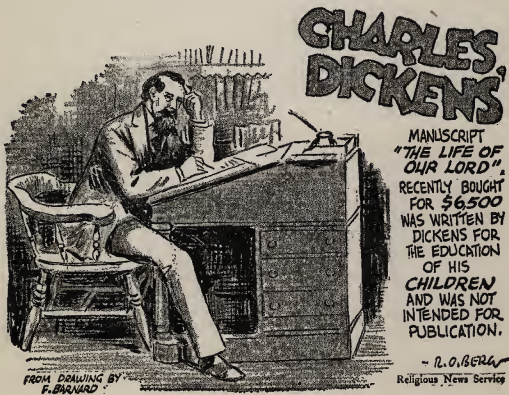
Caution is offered against overdoing the subject either by too prolonged discussion or too frequent presentation to the same group.

It is not intended that the pledge recited by the members of the boys club at the end of the film be repeated by any group seeing the film. In fact the right use of pledges requires such a high degree of care and such a highly specialized situation that no attempt should be made to use pledges until special instructions are issued by the General Authorities.

The film and transcription can be shown in two parts of 15 minutes each, if preferred. Though the parts are closely related, they are divisible as one dramatic situation and its sequel.

The projection equipment and sound apparatus should be carefully inspected, tested, adjusted and tried before the audience arrives, to make sure that everything is in the best of working order. Follow directions carefully. Use a needle only once. Handle the film, the recording and the equipment with greatest care for best results and longest life for this expensive property.

Your projection equipment is not adequate for use in a large room before a large audience. It is best adapted to class room use before a group of the size of an average Sunday School class.



MANUSCRIPT
"THE LIFE OF
OUR LORD",
RECENTLY BOUGHT
FOR \$6,500
WAS WRITTEN BY
DICKENS FOR
THE EDUCATION
OF HIS
CHILDREN
AND WAS NOT
INTENDED FOR
PUBLICATION.

— R. O. BERG —

Religious News Service

FROM DRAWING BY
F. BARVARD

TEACHER TRAINING



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman;
Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

LESSONS FOR FEBRUARY, 1940

ETERNAL PROGRESSION AND SALVATION FOR THE DEAD

Lesson 16. For February 4, 1940

If arrangements have been made to bring a well-informed ward or stake authority into the class today to be interviewed by the members of the class on the subject of this lesson, the period can be used to demonstrate and provide practice in lecturing and questioning and can illustrate how information can be gathered by conversing with people.

This method should be a refreshing change for the members of the class, who have been filling many assignments called for in previous lessons.

Before the class meets, go over carefully with the person or persons to be interviewed, the text of this lesson in Dr. Merrill's booklet, "Some Fundamentals of Mormonism." Give him the questions which the members of the class have submitted and the questions appearing at the end of each lesson in the text. Help him to measure the gross time available and to make up a time budget allotting to each question and answer the share it merits. This precaution may make it advisable to treat similar or related questions together and perhaps may result in some questions being eliminated because of the time limits. However, if the time is carefully budgeted, and the budget faithfully observed, a very profitable and interesting exercise should result.

It will be noted that the subjects, Preexistence, Eternal Progression and Salvation for the Dead, open up a broad scope of Gospel principles including the Latter-day Saint views of ante-mortal and post-mortal existence, free agency, the brotherhood of man, the purpose of earth life, the mission of the Savior, divine authority, salvation and exaltation. "Such is a bare outline of the philosophy of Mormonism."

This lesson will serve as a good review of the theological aspects of Mormonism.

Lesson 16 takes up practical subjects like maintaining the work of the Church through tithing, building and preserving physical efficiency through the Word of Wisdom and character development through inculcation of Christian virtues. Read lessons 9 and 10

carefully and the suggestions for teaching the next lesson before you make the following assignments.

Assignments for Lesson 17:

In preparation for lesson 8, The Story Telling Method, the suggestion was made that the committees, assigned to report on the story resources available to teachers of religion in the standard works of the Church and from other sources, be continued throughout the course and be given opportunity to report from time to time on their findings. See October, 1939, *Instructor*, page 432.

The next lesson, Financial Laws, Word of Wisdom and Christian Virtues, offers excellent occasion for these committees to report upon story and other illustrative material which will be helpful in teaching these subjects. Assign a group or committee to report on each of the following subjects:

1. Sources of Information about the Law of Tithing and the Word of Wisdom.
2. How to Teach The Subjects to
 - (a) children
 - (b) young people
 - (c) adults
3. Stories to Illustrate Principles of
 - (a) the Word of Wisdom and
 - (b) the Law of Tithing.
4. How to Use Illustrative Material and Class Room activities to develop character.

FINANCIAL LAWS, WORD OF WISDOM AND CHRISTIAN VIRTUES

Lesson 17. For February 11, 1940

The subjects to be reviewed in this lesson have much in common. Mormonism becomes visible to the naked eye when Latter-day Saints apply these principles in their lives. It is the practice of these principles which shows Mormonism in action and manifests the efficacy of the Gospel in the practical affairs of life. Furthermore, all of these subjects relate to habit formation. They represent the *doing* phase of Mormonism. They are closely associated with the concrete aspects of the definition of a Latter-day Saint.

If one were to undertake to define a Latter-day Saint, he would include in the definition the ideas that a Latter-day Saint *believes* certain principles and these beliefs influence his conduct by causing him to do certain things.

Much of this *doing*, by which Latter-day Saints express their beliefs and their faith by their actions, is involved directly in the principles of tithing, the Word of Wisdom and the Christian virtues.

The payment of tithes and offering, the observance of the Word of Wisdom and the habitual practice of Christian virtues are the fruits, the outcomes, of active faith in the restored Gospel of Jesus Christ.

Teachers must resolve to make their teaching so complete and effective that to a knowledge of these principles, enthusiasm will be added and knowledge and enthusiasm will find expression in righteous action. It is wholly insufficient, if teaching the Gospel ends with the imparting of knowledge.

Let the class period on these subjects cover the material with a three-point emphasis:

1. Sources of knowledge.
2. How to arouse enthusiasm for these principles.
3. How to encourage appropriate action expressive of right knowledge and feeling about these principles.

The assignments suggested for this lesson lend themselves well to this purpose.

Assignments for Lesson 18:

Allow the members of the class to use the next class period describing the ideal teacher.

Assign the readings suggested in the Study Guide, pages 22 and 23 and ask each student to bring to class next week a list of attributes, skills, characteristics, which he thinks the ideal teacher should possess.

THE TEACHER

Lesson 18. For February 18, 1940

As a practical exercise to develop this lesson make of the class period a round table discussion out of which a symposium of ideas can be developed, descriptive of the ideal teacher. Start the activity by allowing each member of the class to name two attributes, skills or characteristics of an ideal teacher. If, after each one has named his two, the list is incomplete, repeat the process until a comprehensive list is before the class. The list should be written on the blackboard.

Next the teacher should help the class to organize the list into a practical, systematic

check list and encourage the students to strive for these attributes in themselves when they become teachers.

By these methods the teacher can demonstrate how to bring order out of a miscellaneous collection of ideas, a good prelude to lesson planning.

Analyze the list to clarify what training, preparation, knowledge, skill and attitudes they must possess to acquire these desirable attributes.

Use some outstanding teacher or teachers as an example or illustration and encourage members of the class to illustrate their ideas with examples.

Assignments for Lesson 19:

Motivate every pupil to read section VII, Laws of Learning, page 23, in the *Study Guide*, and encourage all of them to read the citations in Dr. Wahlquist's book, chap. 2.

Make the following specific assignments to four individuals or four committees:

1. Explain and illustrate the law of self-activity.
2. Explain and illustrate the law of interest.
3. Explain and illustrate the law of leading from the known to the unknown.
4. Explain and illustrate the law of simultaneous or concomitant learnings.

THE LAW OF LEARNING

Lesson 19. For February 25, 1940

After the assignments for this lesson, suggested above, have been given, devote the class time to demonstrating practical applications of the laws of learning. First, follow Dr. Wahlquist's suggestions in Unit III for "Controlling External Conditions," making clear the relationship between these suggestions and the law of simultaneous learnings.

Help the class also to see the great importance of setting up the most favorable external conditions as a prerequisite to readiness of pupils to participate actively and with interest. Set up conditions in your class today as a practical demonstration of these principles.

For illustrative material to show how to apply the law of interest return to the material and examples suggested by the class when the review of the law of tithing, Word of Wisdom and Christian virtues was undertaken.

Show how by projects, assignments, responsibilities and the use of equipment the laws of self-activity, interest, apperception

and simultaneous learnings can become the alert teacher's active allies. Stress the essentiality of deliberate, thoughtful planning to make these laws serve the teacher's purpose.

Assignments for Lesson 20:

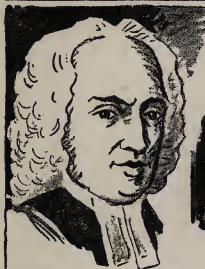
Assign to all members of the class the reading of section VIII, "Lesson Planning," in the *Study Guide*.

Divide the class into four or more committees and assign to each committee the making of a lesson plan, using parallel columns, for one of the following subjects:

1. The Law of Tithing. (Planned for Church History Class.)
2. Tobacco is not Good for Man. (Planned for a 15 and 16 year old class.)
3. Humility. (Planned for an adult class.)
4. Joseph Smith, A Modern Prophet. (Planned for a Missionary class.)
5. The First Two Ordinances of the Gospel. (Planned for a Gospel Messages class.)
6. The First Two Principles of the Gospel. (Planned for a 12, 13, 14 year old class.)

RELIGIOUS REMARKABLES

By R. O. BERG
and E. W. PHILLIPS



ISAAC WATTS, 1674-1748,
GREAT ENGLISH HYMN WRITER,
COMPOSED MORE THAN
SIX HUNDRED HYMNS
DURING HIS LIFETIME!

ELIZABETH FRY, 1780-1845, OF THE
SOCIETY OF FRIENDS, DEVOTED HER LIFE
TO **PRISON REFORM MEASURES**
WHICH ARE TODAY A PART OF OUR PENAL
SYSTEM.



— R. O. BERG — Religious News Service



**FRANCISCAN
FATHERS**

WORKING IN PALESTINE RECENTLY UNCOVERED AN EARLY
CHRISTIAN CHURCH WHICH IS BELIEVED TO HAVE BEEN IN USE
WHEN **ST. SYLVIA** OF AQUITAINE VISITED PALESTINE IN 386-388.

UNION MEETINGS



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman
Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

UNION MEETINGS FOR 1940

Union meeting programs for 1940 have been modified in three respects: (1) the opening exercises have been appreciably shortened, (2) the themes for the general session are essentially spiritual, and (3) the time for departmental sessions has been greatly increased. These changes are the result of a careful survey of the sentiment of officers and teachers. Over and over again, teachers said that the most helpful aspect of the Union meeting was the departmental session, which they desired to have lengthened. Inasmuch as all teachers completed a brief resume of pedagogy in the 1939 Union meetings, they are unquestionably in a better position to profit from carefully planned departmental sessions. Accordingly, an attempt will be made to present short inspirational programs in the general sessions. This does not mean that the general session can be neglected. On the contrary, the tone set by the general session will carry over into the departmental session. Every effort should be made to make the so-called opening exercise, i. e., the general session, as interesting, vital, and significant as possible.

THE PARABLES OF OUR SAVIOR

The theme for the general sessions of the 1940 Union meetings is *The Parables of Our Savior*. One parable will be presented each month. The stake teacher-trainer should have the program immediately in charge. However, the various wards may assume responsibility for the program each month, furnishing the reader, the speaker, and the special music. The program ought not to consume more than twenty minutes.

Jesus, the Master Teacher, was a genius in the use of the parable. No other teacher of whom we have record used the parable so extensively or so successfully.

Hastings' *Bible Dictionary* defines the parable as follows: "They are themes or short stories taken from nature or from common life, which present in a picturesque and vivid way some leading thought or principle which is capable of being transformed to the higher spiritual life of man."

Jesus used the parable to put a profound or important spiritual truth in simple sym-

bolic language, and in the setting of everyday experience, so as to awaken spiritual perception.

Much argument has taken place over certain of the parables. Did the *Good Samaritan* actually exist? Did the *Prodigal Son* actually live? Whether they did or not, the principles illustrated remain basic and fundamental.

Although not the first to use parables, there is a simplicity, a clearness, and an originality about the parables of the Master that place them forever in a class by themselves.

As McKay says, "What, for example, can be more beautiful than the picture of the Prodigal Son, wandering away from his father's house, wasting his substance in riotous living, and then, penitent, returning to his home, while his father runs out to meet him and bestows on him every evidence of the deepest affection. Intelligence and skill are shown, not only in the framework of this story, but in the simplicity and beauty of its phrase, that tell in the smallest possible compass the folly of sin, the glory of repentance, the forgiving and restoring power of love, and the human elements of envy and jealousy that enter into life experiences." (Luke 15:11-32.)

Use of the Parable

I. Jesus used the parables to reveal truth. See Matthew 13, where he likens the kingdom of heaven to a sower scattering seed, to tares among the wheat, to a grain of mustard seed, to leaven hid in three measures of wheat, to hidden treasure to a pearl of great price, and to a dragnet cast into the sea. McKay says, "These comparisons serve better to reveal the nature of the kingdom of heaven than ten pages of definitions."

II. Jesus used the parable to stimulate thought. He did not furnish ready-made interpretations to all of his parables. Books and articles by the thousands have been written concerning the meaning of the parables. Evidently, Jesus did provoke thought!

III. Jesus used the parable to create a more lasting impression. The story form lingers in the mind, and consequently creates a deeper and more lasting impression. McKay says, "The best remembered sayings of Jesus have been his stories and his comparisons."

IV. Jesus used the parable to *win and hold the attention of his audience*. Modern-day pedagogy extolls the value of *interest, readiness, and mind-set*, all used by the Master Teacher two thousand years ago.

Parables in the Scriptures

It is estimated that there are *thirty* well-rounded parables in the New Testament. Plummer states that Luke has eighteen parables peculiar to his Gospel, Matthew's Gospel has ten parables, Matthew and Luke duplicate two parables, Matthew, Mark and Luke employ three identical parables, and Mark has one peculiar to his Gospel.

The Interpretation of the Parables

McKay proposes the following simple rules for the interpretation of parables:

1. The parable should be read and studied as a whole.

2. The context, or circumstances leading up to the parable, should be taken into consideration.

3. The purpose for which the parable was given should be considered.

4. The principal message which the parable was intended to convey should be sought.

5. Meanings for the details of the parables should be allowed only where they are self-evident or fit in easily and naturally into the main theme of the discourse.

UNION MEETINGS FOR JANUARY

I. The Lost Sheep.

Procedure:

1. Read aloud the two renditions of the parable. (See Luke 15:4-7, and Matthew 18:12-4.)

2. The speaker should follow the procedure discussed above.

Put the quotation into its context, i. e., outline the circumstance under which it was given. Luke 15:1-2 states that publicans and sinners drew near to Jesus to hear, but the Pharisees and scribes murmured saying, "This man receiveth sinners, and eateth with them." Then Jesus gave the parable. Incidentally, the reference to the Lost Sheep is followed by a second parable, The Lost Coin. (See Luke 15:8-10.) Read this into the speech.

Consider the *purpose* Jesus had in mind.

Was the parable a better defense than an attitude of defiance? Did it strike home to all listeners, sinners and accusers? Is the parable true to life? Give illustrations from your own experience or from the experience of others.

What application does the parable have in the Sunday School? For the classroom teacher? For the enlistment worker?

Is the parable a good pedagogical device? See the article above.

3. It may be desirable to hear from an enlistment worker, stake or ward. Concrete illustrations should be given of the saving of "lost sheep." At our recent conference meeting in Barratt Hall, President Wood of Canada told of his experience in taking a boy to Priesthood and Sunday School, until the relationships of the two were almost reversed. Do you know of a teacher or officer who set out deliberately after a "lost sheep"?

4. Before separating for class work sing: "Come Unto Jesus," No. 284. Note the second verse:

Call unto Jesus, He'll ever heed you,
Tho' in the darkness you've gone astray;
His love will find you and gently lead you
From darkest night into day.

Departmental Session:

Take advantage of the lengthened departmental session for detailed analysis of the lessons for the next month. Let the teachers take turns in preparing mimeographed lesson plans, etc. See the *Instructor* for departmental suggestions.

UNION MEETING TOPICS FOR 1940 THE PARABLES OF OUR SAVIOR

- I. The Lost Sheep.
- II. The Unwilling Guests.
- III. The Sower.
- IV. The Tares and the Wheat.
- V. The Thief in the Night.
- VI. The Servants Given the Talents.
- VII. The Two Debtors.
- VIII. The Unrighteous Servant.
(The Unmerciful Servant.)
- IX. The Sheep and the Goats.
- X. The Prodigal Son.
- XI. Children in the Market Place.
- XII. The Good Samaritan.

“When we are out of sympathy with the young, then I think our work in this world is over.”—G. MacDonald.



THE MISSIONS



General Board Committee: James L. Barker, Chairman; T. Albert Hooper, Charles J. Ross, Junius R. Tribe, Don B. Colton, Alfred C. Rees

THE SUNDAY SCHOOL IN SOUTH AMERICA

Argentina:

In 1925, Elders Melvin J. Ballard, Rulon S. Wells, and Rey L. Pratt were sent to Argentina, to open the South American mission.

When they reached Buenos Aires, in December of that year, they found only three families there who belonged to the Church. These had accepted the gospel in Germany and had immigrated to that city. So far as is known, these were the only Latter-day Saints in all of South America.

The Elders held meetings in the homes of these Saints, to which a few neighbors, also Germans, were invited. The visitors had already become interested in Mormonism, and so, in a very short time, six of them applied for baptism, and the ordinance was performed. Elder Wells was the only one of the missionaries who could speak German, and so he acted as interpreter to Elder Ballard, who spoke in English, and Elder Pratt, who spoke in Spanish.

It happened that in one of the German families was a girl of fourteen, who had learned to speak Spanish and who had formed numerous acquaintances in that quarter of town where she lived. So it was decided to have her invite her friends to a meeting, where the services would be conducted in

Spanish. To this meeting so many came that it was thought necessary to organize a Sunday School. And this was done. Elder Pratt, who spoke Spanish perfectly, translated some of our Sunday School songs into the language of the children, and Elder Ballard taught them the tunes. The school had all the exercises that we have except the Sacrament.

After a while the parents of these children dropped in. They wanted to find out how it was that their sons and daughters had learned the strange things which they brought home. For the children had wanted to pray and ask a blessing on the food, and they were always singing songs which the parents had never heard before. The parents, like the children, continued to come to the Sunday School. Meantime, the children invited their friends to attend, and before long the School numbered nearly one hundred.

Then conversions began, the converts were baptized, and in a little while there was a branch of the Church organized there, with both German and Spanish members.

It may be interesting to know that, before the Elders left, there were more than four hundred members in Argentina, that the work spread from there to Brazil, and that now, in the two missions, there are more than seven hundred members of the Church.

And it all began in the Sunday School!



MELVIN J.
BALLARD



RULON S.
WELLS



REY L.
PRATT



**PRESIDENTS JOHN F. BOWMAN (LEFT), WILFORD C. WOOD (CENTER),
ELIAS S. WOODRUFF (RIGHT)**

At the Modern Residence built over the Historic Liberty Jail Foundation

CENTRAL STATES MISSION

Notes by Geo. D. Pyper

With Superintendent Wilford C. Wood of the Orchard Sunday School, South Davis Stake, I left Salt Lake by automobile, this summer, to attend the celebration of the one hundredth anniversary of the founding of Nauvoo. On the way, while driving through the little town of Downs, Kansas, I met with an accident which compelled me to stop for medical attention and hospitalization at Independence, Missouri. The disappointment in missing Nauvoo was great, but the compensation was worth the price, for it enabled

me to meet with the Independence Sunday School, the mission Conference at Kansas City; also to meet and exchange views with members of the Reorganized Church. The nurse from the hospital came to the L. D. S. Mission Home to attend me and while there she ate lunches with our young men and women missionaries. In a letter to President John F. Bowman she mentioned the beautiful spirit and peace she found in that home.

My forced stay in Independence was rather a glorious experience. Forty-three years ago Brothers Roberts, Ballard and I did missionary work there and at that time there was only one family belonging to the Church.

Now, the mission of which Independence is the headquarters contains upward of one thousand members. This has been mostly through a better understanding of the people.

Much can be accomplished by adapting the prayer of David:

"O Lord, give thy Servant an understanding heart."

THE GENERAL SUPERINTENDENT WITH THE SUNDAY SCHOOL OF INDEPENDENCE,



MISSOURI

Photographed Sunday, July 16, 1939, by Wilford C. Wood



**JUNIOR SUNDAY SCHOOL OF JACKSONVILLE, FLORIDA
SOUTHERN STATES MISSION**

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
George H. Durham, Gerrit de Jong and Wallace F. Bennett

MUSIC DEPARTMENT

Songs to be studied in the January Union Meeting and practiced in the Sunday School during February are:

No. 87, "How Firm a Foundation."

No. 272, "I know That My Redeemer Lives."

Text:

Stories of Latter-day Saint Hymns, Pyper.
"The hymn is the most popular kind of English poetry."

"The hymn itself may be defined as a lyrical composition expressive of religious aspiration, petition, confession, communion, or praise; a song devoted to fellowship of soul and the worship of God. . . . The good hymn combines in quite remarkable effect the strictest simplicity, clarity, dignity, and melody, rich ideas about the basic matters of life and death, with strong emotion under sure control."

In studying the lessons assigned from month to month it is suggested that supplementary material about hymns be presented in the music department of the monthly union meeting. Such a practice will help the choristers and organists to a broader understanding of the far-reaching influence this type of song and literature plays in the religious life of all nations. Do not give much of this information at a time. One or two quotations, such as those given above, should be sufficient. Discussions should be limited.

Good supplementary material may be found in the following books:

The Hymn as Literature, by Jeremiah Bascome Reeves, The Century Company, publisher.

Modern Messages from Great Hymns, by Robert Elmer Smith, The Abingdon Press.

The article on "Hymns" in *Groves Dictionary of Music and Musicians*.

The hymn, "How Firm a Foundation" is a favorite of all Christians and is found in most hymnals of protestant churches. Several musical settings are used, the "Adesta Fideles" by Haydn being perhaps the best and most popular. The tune used by the Latter-day Saints is also a very good one and enhances the power of the words.

An analysis of the words, verse by verse,

will recall the universal appeal of the hymn and show how completely it fills human needs "in every condition, in sickness, in health, in poverty's vale or abounding in wealth, at home or abroad, on the land or the sea, as thy days may demand, so thy succor shall be." Once the chorister and organist are saturated with the sentiments and spirit of this hymn they will impart to the congregation an interpretation of strength and spiritual uplift.

When a Latter-day Saint can truly say, *I Know That My Redeemer Lives* he has attained a much prized goal in his spiritual progress. His soul is then illuminated with the spirit of testimony; doubt is cast off and he is ready to face every problem and condition of earth life with faith and confidence, knowing full well that there is no end to existence, that the eons ahead are full of glorious possibilities for him, if he is faithful, and that his Savior has destroyed his one greatest obstacle to eternal progress, even death itself.

And to those who have not yet received this sure testimony there is a yearning for it. Something within the breast of him who responds to the inner urge of the Spirit of Light impels him to ever press onward, through tribulation and doubt, or happiness and joy, until that blessed assurance comes that death does not end existence but that a glorious Deliverer has opened to his vision the wonders of eternal progress. Is it a surprise, then, that the hymn, "I Know That My Redeemer Lives" has become dear to the hearts of many thousands of seekers after truth, or that it is one of the best loved of all our hymns?

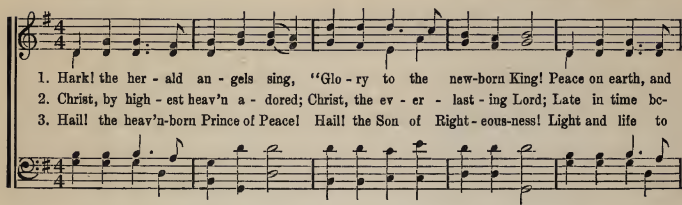
Fortunate it is that Samuel Medley was able to so completely express this spirit of testimony! And fortunate, too, that our own composer, Lewis D. Edwards, was able to give it a musical setting which so well combines simplicity, melodious sentiment and singableness.

Study the origin and other interesting facts concerning this hymn and also of "How Firm a Foundation" as given in *Stories of Latter-day Saint Hymns* and then will they both take on new meaning and your interpretation of them will surely be more interesting and illuminating.

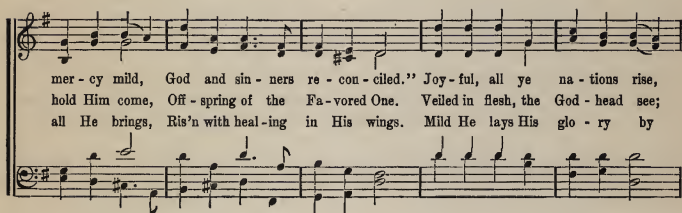
HARK! THE HERALD ANGELS SING

CHARLES WESLEY

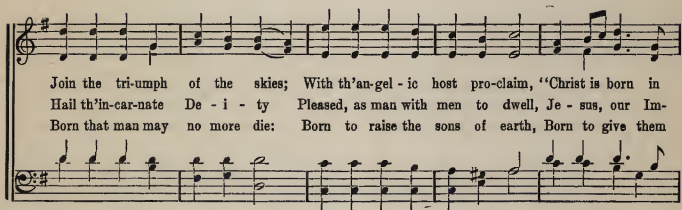
FELIX MENDELSSOHN



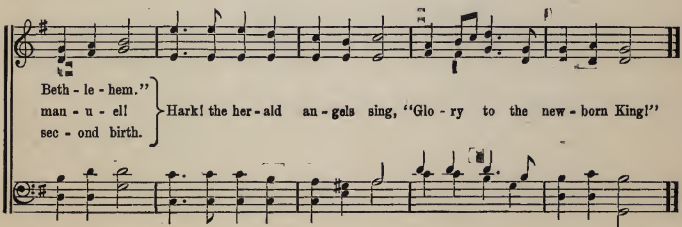
1. Hark! the her - ald an - gels sing, "Glo - ry to the new-born King! Peace on earth, and
 2. Christ, by high - est heav'n a - dored; Christ, the ev - er - last - ing Lord; Late in time bc -
 3. Hail! the heav'n-born Prince of Peace! Hail! the Son of Right - eous-ness! Light and life to



mer - cy mild, God and sin - ners re - con - ciled." Joy - ful, all ye na - tions rise,
 hold Him come, Off - spring of the Fa - vored One. Veiled in flesh, the God - head see;
 all He brings, Ris'n with heal - ing in His wings. Mild He lays His glo - ry by



Join the triumph of the skies; With th'an-gel - ic host pro-claim, "Christ is born in
 Hail th'in-car-nate De - i - ty Pleased, as man with men to dwell, Je - sus, our Im -
 Born that man may no more die: Born to raise the sons of earth, Born to give them



Beth - le - hem." } Hark! the her-ald an-gels sing, "Glo - ry to the new - born King!"
 man - u - el
 sec - ond birth.

GOSPEL DOCTRINE

General Board Committee: Herbert B. Maw, Gerritt de Jong, William M. McKay.

Subject: DOCTRINE AND COVENANTS

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

LESSONS FOR FEBRUARY

Notes:

There are only three prescribed lessons in this department for February—the fourth, the eleventh, and the eighteenth. That for the twenty-fifth is to be provided by the teacher.

As was stated in last month's *Instructor*, one of these three lessons should be taken up by the supervisor in the Union meeting, preferably the one just before it is to be presented in the class. Below are some suggestions made on the point.

JOSEPH SMITH AND HIS ASSOCIATES

Lesson 5. For February 4, 1940

Lesson Approach:

Two questions may serve to prepare the minds of your class for the subject of this lesson: First, what sort of companions does a young man attract to himself? And second, what qualities do they usually have in reference to his own? Ask the class to discuss these in terms of their own experience. This will provide them with a basis for judging Joseph Smith.

Outline of Material:

- I. Why Another Prophet?
 - a. Times of Christ and Joseph Smith.
 - b. In what essential was a change made?
- II. Two Instances.
 - a. The case of Peter and Christ.
 1. The question.
 2. The answer.
 3. Source of Peter's knowledge.
 - b. The case of the fourth century scholars.
 1. The question.
 2. The answer.
 3. The source of their information.
- III. Friends of the Prophet.
 - a. Their names.
 - b. Something about their character.
 - c. Something about their ability.
 - d. Their opportunity to know the Prophet. (See *Instructor*, page 269, Vol. 73.)
- IV. Orson Pratt's Testimony.
 - a. His opportunity to know Joseph Smith.
 1. In public.
 2. In his home.

- b. Nature of his testimony.
- c. Confirmation in his life.

Objective:

The men who were closely associated with Joseph Smith were in a position to judge his character and claims.

What is our standard of character? Are we ever deceived in a man's character? If so, under what circumstances? Would the men named in this lesson apply this standard to the Prophet? What quality in his character would be most looked for by them?

Lesson Enrichment:

1. From Brigham Young. Whatever I have received from the Lord, I have received by Joseph Smith; he was the instrument made use of. If I drop him, I must drop these principles." He names three, the *Book of Mormon*, the divine mission of Joseph Smith, and the gathering of Israel.

"I feel like shouting Hallelujah, all the time, when I think that I ever knew Joseph Smith, the Prophet."

"I never saw anyone until I met Joseph Smith, who could tell me anything about the character, personality, and dwelling place of God, or anything satisfactory about angels or the relationship of man to his Maker. Yet I was as diligent as any man need to be to try and find out these things."

"We can find no person who presents a better character to the world, when the facts are known, than Joseph Smith. We know him to have been a good man."

The passages above are taken from Brigham Young's *Discourses*, chapter XLI. There are others like them there.

2. From Parley P. Pratt. In him the characters of a Daniel and a Cyrus were wonderfully blended. The gifts, wisdom and devotion, were united with boldness, courage, temperance, perseverance, and generosity. *Autobiography*, page 461 (new edition).

Readings:

The Manual, Lesson 5; *Joseph Smith, An American Prophet*, Evans, pages 57-62 and 66-71. This work contains matter not included in the text. See also Jenson's *Biographical Encyclopedia*, under the names of men you wish to present.

Methodology:

This lesson lends itself to individual assignments, with reports to the class. How many can you make? How much time can you give to each?

THE SITUATION PRIOR TO 1830**Lesson 6. For February 11, 1940****Note to Teachers:**

This lesson presents the background for the revelations received by the Prophet before the organization of the Church. It should be given in as much detail as the time in the class will allow.

Outline of Material:

- I. The Smith Home.
 - a. Number of children, sex, ages.
 - b. Home atmosphere.
 1. Religious exercises.
 2. The homely, substantial virtues.
 - c. Industrial pursuits.
- II. Joseph's First Religious Experience.
 - a. Conditions out of which it sprang.
 - b. Attitude of the boy Joseph.
 - c. Scene in the woods.
 - d. Afterwards.
- III. Visits of Moroni to Joseph Smith.
 - a. On the night of September 21st.
 - b. The next day.
 - c. Subsequent visits.
 - d. Comment on the visit. (See *Instructor*, this issue, for Oliver Cowdery's statement.)
 - e. Ancient Record received by Joseph.
- IV. Translation of the *Book of Mormon*.
 - a. Events in Manchester.
 - b. Events in Harmony, Penn.
 - c. Events in Fayette, N. Y.
- V. Some Friends Raised Up.
 - a. Joseph's own family.
 - b. Oliver Cowdery.
 - c. Martin Harris.
 - d. Joseph Knight.
 - e. The Whitmer family.

Objective:

A proper home life is necessary, if children are to become what their parents wish them to be, as is seen in the home life of Joseph Smith before his great revelations.

If this objective be considered off the main line of facts in the lesson, there is this defense: The young man who was the instrument in the hands of the Lord came out of a home, where the qualities necessary in the use of this instrument were developed—a sense of responsibility, loyalty to a trust, courage, frankness, and other major traits.

Readings:

The Manual, Lesson 6; *History of the Church* (Documentary), chapter I; *History*

of *Joseph the Prophet*, by his mother, Lucy Smith, chapters 5-10; *The Heart of Mormonism* (Evans), chapter 52; *Essentials of Church History* (Smith), chapters 5-10.

There is a great deal of information on this lesson, which makes it necessary for the teacher to select just what he needs in the presentation of the matter. The outline here included will help in the selection of the points to be discussed.

The work Joseph was called to do was unusual. Nothing like it had ever been done before. Visions and revelations, such as he received, were dead against the traditions. How had his life been prepared for these? Then, too, there was the temptation arising from the value of the golden book. What was the nature of this? What power of resistance did he bring to bear on himself here? In addition, there was the attitude that he developed to work against opposition, ridicule, and some violence. What quality did this require? In great part this lesson has to do with the early character of Joseph Smith and how it was brought about and strengthened.

JOSEPH SMITH'S SEERSHIP AS REVEALED IN THE DOCTRINE AND COVENANTS

Lesson 7. For February 18, 1940**Note:**

According to the dictionary a "seer" is "one who foresees future events," or who has "extraordinary intuitive and spiritual insight." In the Bible a seer is not only one who foretells events, but one who, under divine inspiration, sees spiritual truth, penetrates the veil between the spiritually known and the spiritually unknown.

It is interesting to know that the passage in chapter 1, verse 42, "And when Jesus beheld him (Peter), he said, Thou art Simon the Son of Jonah; thou shalt be called Cephas, which is by interpretation a stone," was rendered thus by the Prophet Joseph Smith, "Thou art Simon the Son of Jona; thou shalt be called Cephas, which is, by interpretation, a seer, or a stone." A "seer stone" was common among certain of the ancients.

Outline of Material:

- I. Thus Saith the Lord.
 - a. Use of this phrase by prophets.
 - b. Use of it by Joseph Smith.
 - c. Significance of this use by him.
- II. Language of the *Doctrine and Covenants*.
 - a. The "Sacred Style."
 1. Where used elsewhere.
 2. In this volume.

- b. Probable reason for its use here.
- c. Joseph's sense of responsibility.

III. Visions of the Past.

- a. Parchment about John the Beloved.
- b. Record of Moses. (See Book of Moses in *Pearl of Great Price*.)

IV. Seeing Into the Present.

- a. Christ's ability to tell what others thought.
- b. The revelation to Oliver Cowdery.
- c. Joseph Smith and David Whitmer.
(This is not in the lesson, but see *One Hundred Years of Mormonism*, Evans, page 65.)

V. Looking Into the Future.

- a. Prophecy on war.
 - 1. When given.
 - 2. Items of record.
- b. Jesus' statement about the Holy Ghost.

Lesson Enrichment:

An interesting story is recorded in the *Messenger and Advocate*, a Church publication in Kirtland. A new convert, after having heard or read of the numerous personal revelations received by the Prophet, wrote to him asking for such a revelation to him. Joseph wrote a letter to him to the effect that he hesitated to go into the presence of the Lord about any matter that was not of great importance.

These personal revelations, it may be, were important at a time when the Prophet was beginning his career and when it was necessary to make fast friends and helpers. But later, when the Faith had been established, converts must learn to depend upon revelations that were general in their nature. Besides, in the days after Palmyra, Fayette, and Colesville there was an ever-increasing number of converts, and it would be impossible to deal with each separately.

The point here, however, is that the Prophet felt his responsibility very much.

Readings:

The Manual, Lesson 7; *History of the Church* (Documentary), touching the early revelations, particularly the introductions to the revelations quoted in the text; The "Book of Moses" in the *Pearl of Great Price*. In the latest editions of the *Doctrine and Covenants*, each revelation is preceded by an explanation of its origin. See also, *Doctrine and Covenants Commentary* under each of the revelations considered. The notes here are helpful.

Objective:

Joseph Smith was a prophet and seer, and the evidence is to be found partly in what he did and the way in which he did it.

Questions:

Study the questions at the end of the lesson in the Manual. Such of these should be taken up as will serve the teacher's purpose. Give evidences that Joseph Smith was sincere. Also that he could not have been deceived. Read in this connection, the questions in this issue from Oliver Cowdery.

OPEN SUNDAY

February 28, 1940

To permit class to make up for lesson omitted on account of Quarterly Conference.

GOSPEL DOCTRINE IN UNION MEETING

Unless there is a reason to the contrary, it is suggested that Lesson VII of the Gospel Doctrine Department—The Seership of Joseph Smith as Revealed in the *Doctrine and Covenants*—be discussed in the Union Meeting. It is perhaps the most vital one thus far dealt with in this course.

The outline of material is rather complete and detailed in the present number of *The Instructor*. If anything is to be added to what is found here, it should probably be in the form of enrichment material and further references. In this issue of *The Instructor* is an article by Oliver Cowdery (with picture) giving an account, with his comment on the first vision of Moroni to Joseph Smith. It is authoritative, because it was written in collaboration with the Prophet. It should be remembered, too, that Oliver Cowdery had had a similar experience; he, too, had seen Moroni, the plates, and the urim and thummim.

There is a wealth of material in the *Doctrine and Covenants*, to show the Prophet's seership, besides the citations in the Manual and *The Instructor*. Care should be taken, however, not to cover any of the material found in the lesson on the Inspired Revision of the Bible.

Consult *Doctrine and Covenants*, section 107 and verses 40 to 57, which gives matter not to be found in the *Bible*. The source, however, is given in verse 57.

One of the strongest reasons for believing in Joseph Smith's seership is that such men as Brigham Young, John Taylor, Orson Pratt, and Orson Spencer believed in his seership, and they knew him intimately. This testimony has already been given, but it may be reviewed in this connection, as supplementing the evidence of the book itself. See, also, the testimony of Dan Jones, published in this issue of *The Instructor*.

MISSIONARY TRAINING



COURSE D—ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age

General Board Committee: James L. Barker, Chairman; Don B. Colton, William E. Berrett, Carl F. Eyring

ATTRIBUTES OF THE FATHER, SON, AND HOLY GHOST

Lesson 4. For Sunday, February 4, 1940

Text:

Articles of Faith, Talmage, pp. 39-41 and 460-473; *Sunday Night Talks*, Talmage, pp. 29-50 and 204.

Objective:

To lead students to an understanding of the distinctive personalities and common attributes of the Father, Son and Holy Ghost.

Suggested Material Outline:

- I. The Father, Son, and Holy Ghost, three distinct personages.
 - a. Experiences recorded in the Bible point to three separate beings.
 - b. Experiences recorded in the *Book of Mormon* also indicate three separate personages.
 - c. Modern day experiences are in harmony with those recorded in the Bible and the *Book of Mormon*.
- II. Their distinctive missions.
 - a. The Father.
 - b. The Son.
 - c. The Holy Ghost.
- III. The Father, Son, and Holy Ghost as "one".
 - a. Common attributes.
 - (1) love (2) goodness (3) intelligence (4) power.
 - b. Common purpose—To bring to pass the immortality and eternal life of man.
 - c. Common methods (love, persuasion, etc.)

Suggestive Method Outline:

1. With the student's help, list on the blackboard the sources from which knowledge of the Godhead might be obtained.
2. Have students relate events recorded in scripture wherein it is apparent that Father, Son, and Holy Ghost are distinctive, one from the other. (If books are available, have students search during class for these incidents in the scriptures and read them aloud.) List on the blackboard the factors made clear concerning each personage as they are dis-

closed by each separate experience of man with the Godhead.

3. List on the blackboard the various titles by which each of the Godhead has been called. What titles for the Father and the Son are not interchangeable?

4. Have students report on passages of scripture which show the distinctive mission of each member of the Godhead. These three special reports must be assigned at least one week prior to the discussion of this lesson.

5. Have one student report from previous assignment, wherein the Father, Son, and Holy Ghost are one. When the special report has been given invite the class to aid in listing on the blackboard the various ways in which the "three" are "one" (see the "Great Prayer" of Jesus at the Last Supper).

Assignment:

Be sure to make assignments for Lesson 5 at this time. It is assumed that the teacher is studying the lesson material for at least two weeks ahead and is intelligently planning for later lessons. In the method outline of lesson 5 are suggested assignments. Either these or others of your selection should be made at this time.

Teacher's Closing Minute:

The thought might be left with the class that an understanding of the Godhead is conducive to intelligent worship and to an understanding of the universe in which we live.

MAN'S FREE AGENCY

Lesson 5. For Sunday, February 11, 1940

Text:

Articles of Faith, Talmage, pp. 52-57; "Articles of Faith," Widtsoe, *Improvement Era*, July, 1935.

Objective:

To lead students to desire freedom and to accept the responsibility it entails.

Suggested Material Outline:

(Same.)

Suggested Method Outline:

(Same.)

Assignment:

Make assignments today for next Sunday. See suggested methods in lesson 6 for suggestive assignments.

Teacher's Closing Minute:

The teacher might leave the thought that progress can only come by conformity to the laws of the universe, and none may break such laws and escape bondage.

NATURE OF SIN AND THE FALL

Lesson 6. For Sunday, February 18, 1940

Text:

(Same.)

Objective:

To lead students to avoid sin.

Suggested Material Outline:

(Same.)

Suggester Method Outline:

(Same.)

Assignments:

Make assignments at this time for the following lesson on "The Atonement of Christ." See the suggested method outline for possible assignments. Each student assigned to give a talk next Sunday should be helped with some good references. Have these worked out before making the assignments.

Teacher's Closing Minute:

The following thought might be left with the class: "From Adam until now the wages of sin is death. No law may be broken without deterioration of the individual who breaks it. Given his free agency, man from the beginning has made choices which have brought pain and decay—but out of man's experience with the laws of the universe

has come a knowledge of good and evil which enables us to avoid the penalties of breaking law and to make greater progress toward eternal happiness".

THE ATONEMENT OF CHRIST

Lesson 7. For Sunday, February 25, 1940

Texts:

Articles of Faith, Talmage, pp. 74-86; *Sunday Night Talks*, Talmage 68-82; "Articles of Faith," Widtsoe, *The Improvement Era*, August, 1935.

Objective:

To bring students to an understanding and appreciation of the Atonement of Christ.

Suggested Material Outline:

(Same.)

Suggested Method Outline:

(Same.)

Assignment:

(The following Sunday is an open Sunday during which the schedule of lessons should be caught up with for those missed by Conferences, etc.) Where conference or any other matter interferes with the regular weekday class, be sure to have proper provisions made for the succeeding Sunday. At this time be sure to make assignments for the lesson "Nature of Salvation and Exaltation". See Lesson 8 for suggestive methods and assignments.

Teacher's Closing Minute:

This thought might be emphasized: Jesus, the Christ, bound mankind to Him by obedience to the laws by which love develops, service and sacrifice for mankind. We cannot sense His love and concern for us without some warmth being kindled within us for Him.

THE GREAT SACRIFICE

At the close of the three days of darkness on this continent, Jesus delivered his solemn, impressive discourse to the inhabitants of a whole nation, announcing the end of the sacrifice of burnt offerings and demanding the sacrifice of a "broken heart and a contrite spirit." Thus he gave unusual emphasis to the essence of the true religious life.

The contrite heart—the heart that breaks with a sense of God's goodness and a yearning to become worthy of his love—is the beginning of wisdom, the soul of purity, and the well-spring of all divine inspiration and holy aspiration.—*Nephi Jensen.*



GOSPEL MESSAGES



COURSE C

For Ordained Priests and Young Men and Women 17 and 18 Years of Age.

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman
Lynn S. Richards, Earl J. Glade

LESSONS FOR FEBRUARY, 1940

HISTORY AND DEVELOPMENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (Continued)

Lesson 5. For Sunday, February 4, 1940

Text:

Sunday School Lessons (Manual), No. 5.

Objective:

To show that development, to meet the needs of its membership, is a characteristic of the Church as a growing institution.

References:

For further reading: Roberts, *Ecclesiastical History*, 74-84; Purves, *The Apostolic Age*, 21-55; Gilbert, *Christianity in the Apostolic Age*, Introduction and Chapter 1-4; Talmage, *Vitality of Mormonism* (See Manual, Lesson 5); *Doctrine and Covenants Commentary*, Introduction; Smith, *Essentials In Church History*, Appendix.

The primitive Christian Church was not the product of a single act of creation. The beginnings of the organization came when Jesus selected and ordained the Twelve Apostles. This quorum was kept intact as witnessed by the selection of Matthias to fill the vacancy left by Judas Iscariot.* (Acts 1:26. Jesus also called into service other officials such as Seventies and Elders as they were needed* (Reference, Luke 10:1 and Acts 14:23.) But certainly the church was not a completed organization when Jesus died.

Under Jesus there was a church, of which He was the head. In this organization were at least two groups of men, whose duty it was to preach the new gospel—the Twelve Apostles and the Seventy. There were more than one quorum of Seventy. To become a member of the Church one had to have faith, to repent of his sins, to be baptized by immersion for the remission of sins. So far as we know, the Holy Ghost was not given the members till after Jesus' death.

After the ascension, we read of additions.

The Holy Ghost was then conferred on baptized persons by the laying on of hands. We read also of bishops, priests, teachers, and deacons. The apostles were sometimes called elders. And then, of course, both Jesus and the apostles taught the virtues which have always been a marked feature of the Christian Church.

Thus the Church of Christ anciently was more completely organized than we are sometimes led to believe.

So it was with the church in its restoration. It began with two presiding Elders, but as it grew it called for more complex organization. The result was the gradual development of the plan existing now. The same holds true for church auxiliary organizations.

1. Compare the Church membership in 1850 with its numbers today. Compare the organization of the Church in 1830 with that of today. Note the relation between growth and development.*

2. Apply the same test to this development that was applied previously to the primitive church. Has the development preserved the original spirit and teachings laid down by Jesus (and reaffirmed by Joseph Smith) or has it led away from them?*

The Church was organized in April, 1830. Its first officers were a first Elder and a second Elder. The second Elder acted as Church historian. The initiatory principles and ordinances were the same as in the time of the ancient Apostles.

In February, 1831, Edward Partridge was appointed as the first Bishop in the Church. In December, 1833, Joseph Smith, Sr., was made Patriarch in the Church, the first in this dispensation. Then February, 1835, twelve men were organized into a quorum of Apostles, and ordained to this office, and shortly afterwards seven Presidents of Seventy were organized.

Meantime, in March, 1833, a First Presidency of the Church came into existence, with Joseph Smith as President and Sidney Rigdon and Frederick G. Williams as first and second counselor, respectively.

Thus here, too, we find the same idea of development.

*Use also as special assignments.

3. Memorize the last five of the ten dates given as *sign posts* in Mormon history. Keep in mind at least three outstanding events in each of the Ohio, Missouri, and Illinois periods which mark them as distinctive.

4. Memorize the chronological order in which the *general offices* of the Church were created with date for each.

5. Note the relation between numbers of revelations received during the years from 1829, when the Priesthood was restored, to 1835 when the last of the *general offices* was created.

6. Give the dates and the order in which the *auxiliaries* of the Church were created.*

References

Introduction to the *Doctrine and Covenants Commentary* will be helpful in review of how and when revelations came to Joseph Smith. The Appendix to *Essentials in Church History*, by Joseph Fielding Smith, has a helpful summary on development of *auxiliary* organizations.

JOSEPH SMITH—AN AMERICAN PROPHET

Lesson 6. For Sunday, February 11, 1940

Text:

Sunday School Lessons (Manual), No. 6.

Objective:

To establish a conviction that Joseph Smith was in reality a modern prophet.

References:

For further reading: Roberts, *Comprehensive History of the Church*, Vol. 1, Chapters 1-5; Vol. II, Chapters 61-63; Smith, *Essentials in Church History*, Chapter 5; Evans, *Heart of Mormonism*, 275-302; Evans, *Joseph Smith: An American Prophet* (see references below).

The average person accepts the divinity of the prophets named in the Bible without question. Here is a foundation to build upon. For example, take Amos, Isaiah, Jeremiah.

How were they called?

What was their mission?

How did their message tie in with their social, political, religious surroundings?

1. Were these men accepted as prophets in their day? What vindicated their claim to the distinction of prophets?

2. What is the function of a prophet? Consider Amos 3:7.*

3. Are men prophets more because of their foresight or their insight?

4. What were some of the achievements of Joseph Smith which support his claim to being a prophet of God?*

5. What are some of the objections raised

against that claim? Are they valid objections in your opinion?

6. What explanations have been given to account for Joseph Smith's mission?

7. What difficulties are raised by the moral argument against Joseph Smith, that he was a liar, a religious fraud?

What difficulties are raised by the later psychological argument that he was an epileptic?

Consider the following quotations in light of possible fulfillment:

"It is by no means improbable that some future text-book for the use of generations yet unborn will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?' And it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon Prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. . . ."

"Born in the lowest ranks or poverty, without book-learning, and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet." (Josiah Quincy in *Figures of the Past*.)

"This Joe Smith must be set down as an extraordinary character, a prophet-hero, as Carlyle might call him. He is one of the great men of this age, and in future history will rank with those who, in one way or another, have stamped their impress strongly on society.

"It is no small thing, in the blaze of this nineteenth century, to give to men a new revelation, found a new religion, establish new forms of worship, to build a city with new laws, institutions, and orders of architecture—to establish ecclesiastical, civil, and military jurisdiction, found colleges, send out missionaries, and make proselytes on two hemispheres. Yet all this has been done by Joe Smith, and that against every sort of opposition, ridicule, and persecution." (*New York Sun*, September 4, 1843.)

Read pages 15 and 16 in *Joseph Smith: An American Prophet*. (Evans) for "the key to the enigma."*

For further general discussion of Joseph Smith as a man, his work, and his philosophy, read Roberts, *A Comprehensive History of the Church*, Volume II.*

A STATEMENT OF BELIEF

Lesson 7. For Sunday, February 18, 1940

Text:

Sunday School Lessons (Manual), No. 7.

Objective:

To make "the Articles of Faith" serve in presenting a more or less unified epitome of the Latter-day Saint belief upon which to build further study.

References:

Talmage, *Articles of Faith*, 4-5; Talmage, *Vitality of Mormonism*, Introduction; Smith, *Essentials in Church History*, 315-317; Roberts, *A Comprehensive History of the Church*, II:130-131.

The Articles of Faith are not exclusive in their nature nor a complete summary of Latter-day Saint belief. Many of the doctrines are held in common with other Christian churches, and Mormonism contains much that is not included in this brief summation of faith. (For another brief outline of the Latter-day Saint point of view, turn to the introduction of *The Vitality of Mormonism*, by Talmage.)

The Articles of Faith give that general prospectus of belief which will serve the student as a guide to follow in his further investigations. There is a natural sequence of order in most of the articles which, when grasped, make them easier to retain in the memory. This sequence we shall aim to discover.

In any statement of religious creed the logical beginning is with *belief in God*, for religion rests upon belief in a Supreme Being. (I). The first natural step from belief in God is man's *responsibility* under God. Thus the second article of faith says "men will be punished for their own sins." (II). But the objective of religion is salvation, and next in

line comes a plan which offers a way of salvation through *obedience*. (III). The provisions of that *Gospel plan* follow in natural order. (IV). (If further mental anchorage is necessary note that article four presents four parts of the plan.) A further logical step is the question of *authority* to administer the provisions of the plan. (V). Authority is linked with *organization*. (VI). Some of the *privileges* and powers of the members of that organization follow. (VII). Then the *constitution* of the organization which happens to be the scriptures. (VIII). Those scriptures came through *revelation* which is the subject of the next article. (IX).

The last four articles must have tags of their own. Number ten can be remembered by its reference to the ten tribes. (X). The last three may be visualized thus:

XI. Religious tolerance.

XII. Relation to temporal government.

XIII. The virtues.

A little discussion and drill on the sequence involved will make the "Articles of Faith" a personal possession of the student.

What is the advantage of having such "nuggets" as the Ten Commandments, the Sermon on the Mount, and the Articles of Faith, etc., as "personal possessions"? What you retain in memory is yours to use, to contemplate on, always. What you have treasured only in books can serve you only as you have the books.

What is your impression of the "Articles of Faith"? Are they simple? Understandable? Suppose you were asked to write a new "Articles of Faith," what would you include? Make the class acquainted with Talmage's *Articles of Faith* for further study.

Sunday, February 25, 1940

Open Sunday

To enable class to consider lesson missed on account of stake conference.

ALCOHOL

Experiments in the laboratory with dogs and rabbits show that alcohol affects the hind legs before it does the front legs. Observations of the driver who has been drinking show that his *feet* are *heavy*; it is difficult to lift the right foot from the accelerator and put it on the brake. (Indeed it may even be heavier on the accelerator.) But the *arms*, not yet affected, quickly turn the steering wheel, with the results so often cited in the newspapers,—a collision with another car, a telephone pole, traffic-light post, or into the ditch,—"and—sudden death".—*Bertha Rachel Palmer*.

OLD TESTAMENT



Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, Vice-Chairman;
Thomas L. Martin and Wendell J. Ashton

LESSONS FOR FEBRUARY, 1940

PALESTINE (THE HEART OF THE BIBLE LANDS)

Lesson 4. For Sunday, February 4, 1940

Text:

The Old Testament Sunday School Manual, Lesson 4.

Objective:

To gain a knowledge and an appreciation of some of the conditions in Palestine; that we might be helped to better know and appreciate the people who lived there.

Some Problems:

For review and thoughtful discussion. Discuss the guide problem in the *Quarterly*.

1. Consider carefully and discuss the statement in the text by George M. Mackie.

2. What crops are raised in Palestine comparable to the ones raised in our section?

3. What crops raised in Palestine cannot be raised in our region?

4. What does the wide variety of fruits tell you about conditions in Palestine?

5. Contrast our "dawns" and "evenings" with those in Palestine.

6. What adjustments would we have to make if Palestine's morning and evening conditions suddenly became our own?

7. A "lunatic" is a crazy person. Anciently it meant "one affected by the moon—lunar body." Maybe the term originated in Palestine. Explain.

8. Isn't paying too much attention to beautiful things as bad as idol worship?

9. Why have Palestinian natives learned to do things quietly?

10. What do you think of the passive acceptance of things as they are? What are the advantages and disadvantages of such thinking?

11. Compare sheepherding in the west with sheepherding in Palestine. Account for the differences.

12. Why has the "shepherd" become such an important Bible symbol?

Suggestions:

An important minister of the United States, held each week a class in which was studied

the customs, geography, and conditions in Palestine. It was called "the Palestine Class." The class constituted an ideal company of tourists to the far East. According to the information the pupils learned as determined by examinations, they became successively, Tourists, Pilgrims to the Holy Land, Residents in Palestine, Dwellers in Jerusalem and Templars.

Such a study increased the interest of the young people who took the classes in Bible people and topics. It made them more appreciative of Bible lessons and teachings. It made them read the Bible more and enjoy it more when they did. The time devoted to the study paid big dividends. These weekend excursions to the Holy Land inspired the pupils with greater interest in sacred things.

That is our challenge and the purpose of this lesson.

"Memories of Galilee," *Sunday School Song Book*, page 122, is a splendid song for the class period.

SOME CUSTOMS IN ANCIENT ISRAEL

Lesson 5. Sunday, February 11, 1940

Text:

Old Testament Sunday School Manual, Lesson 5.

Objective:

To learn the conditions of home and family life in Bible times; that the Bible characters might seem more real to us and thus help us remember better the lessons of their lives.

Suggestions:

1. It will be profitable to compare the ancient conditions with conditions in the world today both in our own and in other countries.

2. The main purpose for studying the history and customs of any people of the past is to get light on present conditions. By making comparisons see if it is not possible to better appreciate what we now have. Try to account for some of the changes that have taken place in customs. Are all of our equivalent modern customs superior to those of the ancient Israelites?

Problems for Review and Discussion

1. Why are families so much smaller now, on an average, than they used to be?

2. Justify the statement, "The home is the basis of all that is best and beautiful in life."

3. How does the form of government affect home and family life?

4. Compare the status of men and women in different periods of history.

5. Was the strict obedience anciently demanded from children a good thing?

6. Many people believe we should give names to children which mean something. Do you agree?

7. How would you criticize the customs of the Israelites in regard to death. In certain places in the world today there are some peculiar customs about the dead; can you recall any such customs?

8. Notice how customs were regulated by geographic and climatic conditions. Can we say the same of our present-day customs?

9. The ancients were not as dependent upon others for their needs as we are. Explain.

10. How was the Israelite clothing very well adapted to their needs?

11. Explain the fact that customs have changed relatively little in the Bible lands since the days of the Bible.

MARRIAGE CUSTOMS IN OLD ISRAEL

Lesson 6. For Sunday, February 18, 1940

Text:

Old Testament Sunday School Manual, Lesson 6.

Objective:

To learn the marriage and courtship customs of the ancient Israelites that we might better understand our friends of the Bible and their problems.

Suggestions:

1. Although the reading and discussion of the textual material could easily take up the class period, it would be desirable, perhaps, to call attention to the L. D. S. standards and ideals of courtship and marriage.

2. Throughout the discussion of this lesson emphasize the beauty of marriage. The newspaper headlines play up wrecked marriages, unwanted and neglected children, shattered homes, and sex crimes until serious minded people are asking that the Church do something to properly prepare youth for marriage and to counteract the impressions gained from the newspapers. Instead of the sex-transgression lectures that are so much

the rule it is high time we began to idealize love, courtship and marriage. Emphasize the mental and spiritual fellowship of glorious marriages. We need to help youth "grasp the races' heritage of love and marriage pure-hearted and unashamed."

3. The most beautiful marriages in the world today are "Temple marriages." L. D. S. youth have an opportunity that other youth have not, to begin marriage under proper ideals.

4. The ancient Israelites' marriage customs could be criticized by us from many angles, but to them the family was a glorious institution and the beauties of the home and family were the greatest treasures that could come to anyone. It was this fine attitude that resulted in few broken homes in spite of the way brides and husbands were selected.

5. The Israelites were instructed by their prophets to not inter-marry with people not of their own nationality and faith. To marry within the church today is a good policy for young people to follow.

Problems for Discussion:

1. Is it right to expect that women's place be in the home?

2. Why are the marriages which are based upon religious ideals most likely to be happy and successful?

3. Re-read Proverbs 31. What parts could be taken out in the description of a modern ideal wife? What could be added?

4. "The freedom of modern youth in the matter of courtship has not always been stabilized by a proportionate sense of responsibility." Discuss.

5. Do you think the eastern rule for domestic happiness is a good one? "In essentials unity, in non-essentials liberty; in all things, charity and love." What are the essentials and non-essentials?

6. Modern studies have shown that the ideals of today's youth are very high generally in the standards of selecting life partners. What are our own individual standards?

7. Are young marriages less successful than others?

8. What conditions in the United States have changed our own marriage customs within the last 100 years?

9. Should parents have any voice in the matter of selecting a bride or husband?

10. The marriage-price customs seem to many to be merely a form of selling slaves. What were the safeguards against making the practice comparable to slave-trading? The dowry of certain countries today is still a relic of the old marriage-price.

11. What are some good rules to adopt

in order to insure beautiful and happy modern marriages?

12. What are the values that come from courtship, and what activities help one to realize these values most fully?

13. What are the effects of a stable home on society in general?

OPEN SUNDAY February 25, 1940

THE BIBLE, A WONDERFUL BOOK

By Thomas L. Martin

The Old Testament story to be taught to the young people of the "B" department age this next year is an opportunity for whoever is called to teach it. To realize that it is a record of the religious experiences of a great people, and to live with them from day to day as they find their God Jehovah and discover that He cares for them, is a religious thrill indeed. These Israelites seemed to feel that they knew what God wanted, and with that knowledge they made their adjustments and gradually grew to be a people worthy of giving to the world God's beloved Son Jesus. No other people believed as they did, and no others made such contribution to the world as was done by them.

Through this faith of theirs they learned

who man was. They found that he was made in God's own image, and was God's choicest creation. They discovered too, that man was to have dominion over all the creations on earth. This was a wonderful discovery. Man was a "somebody." No other people believed this, but the Hebrews did, and because of it made great progress in discovering and proving the workability of God's laws through the teachings of the prophets. They learned through everyday experiences that God was a great companion to whom man should turn in times of adversity and happiness.

Because, as recorded in the Bible, they found God; because they discovered through God's revelations, the nature of man and his relationship to Jehovah; because too they learned how that relationship might be established, the Old Testament literature is about the richest of Sunday School teaching material. The teacher who can realize this and keep these great truths in mind as she prepares her lessons, will discover many places in the Old Testament story where she may make to live again in the minds of the students the great thrills the Israelites had as they lived their lives from day to day. She will be able to unfold this wonderful story and make the Bible a great source of inspiration to which they may go to find how to make the right adjustments to the many problems young people meet from time to time.

LITTLE TERMITES

Octave F. Ursenbach

Little white termites are frisky and gay,
And well to be understood—
How they bore and burrow from day to day,
In a busy and frolicsome roundelay,
As they honey-comb solid wood.
Oft the studs and the sills that support heavy walls,
Are weakened at length 'till the edifice falls.

How little wrong deeds seeming blithe and gay,
Like termites, should be understood—
How they weaken a life more and more day by day—
Undermining the soul to the depths of decay,
Just as termites do honey-comb wood.
The sum of wrong thinking—wrong doing and all,
Will not only weaken but break down the wall.

BOOK OF MORMON

Course A—For Deacons and Other Boys and Girls, 12, 13 and 14 Years of Age.

General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe and Wallace F. Bennett

LESSONS FOR FEBRUARY

As previously stated many of these lessons contain more material than can possibly be discussed during the lesson period. The teacher must decide which points to emphasize. This will necessitate thorough preparation well in advance of the day on which the lesson is to be presented.

Make a note of the points you have had to pass and discuss them on your open Sundays.

Be sure to make assignments to pupils to present the lesson material.

CONCERT RECITATION

"I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."—I Nephi 3:7.

Suggestions For Two-and-One-Half Minute Talks:

1. Base this on Lehi's vision. Who was Lehi? What was the condition of the people in Jerusalem at this time? What kind of man was Lehi? What did the Lord command Lehi to do? Material can be found in lesson No. 4.

2. Base this one on the Plates of Laban. Who was Laban? What were the brass plates? When was Lehi commanded to get them? Who went for them and what happened before the plates were obtained? See lesson No. 5, for material.

LEHI'S VISION AND THE JOURNEY INTO THE WILDERNESS

Lesson 4. For February 4, 1940

Objective:

The Lord will show the way to those of his children who really want to be shown and have faith enough to ask.

References:

Lesson Manual; I Nephi, chapters 1 and 2; *A Voice From The Dust*, pages 57-74.

I. Lehi Was a Righteous Man.

II. Zedekiah, King of Jerusalem.

a. People of Jerusalem wicked.

b. Many prophets cried repentance.

III. Lehi Sought the Lord in Prayer.

a. Was commanded to flee from Jerusalem.

b. Went into the wilderness.

IV. Camped on River Flowing Into the Red Sea.

a. Named valley and river for two sons.

b. These sons become rebellious.

c. Nephi remains loyal to his father.

d. God's promise to Nephi.

Teachers will find valuable material on conditions in Jerusalem at that time in any Bible Dictionary under the heading, Zedekiah.

THE BRASS PLATES OF LABAN

Lesson 5. For February 11, 1940

Objective:

The Lord will so direct His affairs that His commandments to His servants may be successfully kept by them.

References:

Lesson Manual; I Nephi 3:4-5; Dee, A *Voice From The Dust*; Sjodahl, *An Introduction to the Study of the Book of Mormon*; Washburn, *Geography of the Book of Mormon*.

I. Lehi Commanded to Obtain the Brass Plates.

a. Their contents.

b. The record necessary for Lehi's family.

II. Plates Possessed by Laban.

a. Sons of Lehi sent for them.

b. Laman tried to obtain them.

c. Driven away by Laban.

d. Laman and Lemuel attack Nephi and Sam.

e. Stopped by an Angel.

- III. Nephi Goes for the Plates.
- Slays Laban.
 - Obtains plates.
 - Accompanied by Laban's servant he returns to his brothers.
- IV. The Brass Plates Contained:
- Five books of Moses.
 - A record of the Jews.
 - Prophecies of the Holy Prophets.
 - A Genealogy of Lehi's forefathers.

Have the class learn and repeat Nephi's words as given in the concert recitation.

THE DAUGHTERS OF ISHMAEL LEHI'S DREAMS AND PROPHECY

Lesson 6. For February 18, 1940

Objective:

The Lord directs and protects those who have the courage to do his bidding.

References:

Lesson Manual; I Nephi 7:8, 9, 10.

- Lehi Commanded to Obtain Wives for His Sons. Told to Ask Ishmael and His Family to Join Them.
- Lehi's Four Sons Return to Jerusalem.
 - Ishmael consents to accompany them.

- Laman, Lemuel and others rebel.
- Bind Nephi.
- With the help of the Lord Nephi bursts bonds.
- Rebellious ones ask forgiveness.
- Journey resumed. The families rejoice and offer sacrifices.

III. Lehi Dreams of Tree, Iron Rod, Spacious Building.

- Fruit of tree desirable.
- Necessary to cling to Iron Rod.
 - To reach desirable fruit.
 - Those in building mocked those who partook of fruit.

IV. Two Kinds of People.

- Those who sought pleasures of the world.
- Those who sought righteousness.

OPEN SUNDAY

February 25, 1940

This is an open Sunday. Use it to consider some of the interesting incidents in the lessons which you have already considered and which you did not have time to complete.

These open Sundays can be made very profitable if teachers will make previous assignments. Ask pupils to assist by suggesting items to discuss on this day.

ANSWERS TO "DO YOU KNOW?"

(Questions on page 524)

- Kirtland is in Ohio, by lake Erie.
- Most of our people think of the Temple when they hear the word Kirtland.
- The headquarters of the Church were at Kirtland from February, 1831, to December, 1837.
- The first Presiding Patriarch of the Church was Joseph Smith, Sr., father of the Prophet.
- A patriarch is not always an old man. It is the name of an office in the Church.
- A patriarch gives blessings.
- This question must be looked up.
- The first President of the Church was Joseph Smith. He was made President of the High Priesthood in Kirtland, Ohio, in Janu-

ary, 1832, which is the same as President of the Church.

72. President Smith's counselors were Sidney Rigdon and Frederick G. Williams. They were ordained in March, 1833.

73. The President of the Church now is Heber J. Grant. His counselors are J. Reuben Clark, Jr., and David O. McKay.

74. The first Twelve Apostles in this Dispensation were: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellan, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

75. The Twelve Apostles work under the direction of the First Presidency.

CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; De Lore Nichols and Gordon B. Hinckley.

CONCERT RECITATION FOR FEBRUARY, 1940

O how lovely was the morning!
Radiant beamed the sun above,
Bees were humming, sweet birds singing,
Music ringing through the grove,
When within the shady woodland,
Joseph sought the God of love.

At the beginning of the class on Fast Day, have a boy or girl read the following aloud before the class.

WHEN MY FRIENDS BROADCAST —FOR YOUR DOLLARS

I certainly grin whenever I hear a cigarette broadcast over the radio or read a cigarette advertisement in a magazine. Seldom am I directly referred to in such advertising because there just isn't anything good to be said about my presence in the cigarette that my friends ask you to smoke so that they will get more dollars. The chief purpose of modern cigarette advertising is to catch the young trade—you boys and girls.

Cigarette manufacturers want to sell you more than a package of cigarettes—they want to sell you a habit that will force you to buy thousands of cigarettes from them.

Why shouldn't I grin? You young folks are reasonably well-educated. Why not give cigarette advertising a little thought? Who pays for the millions of dollars spent in selling cigarettes? Certainly, if you use them, you pay.

Now, I don't blame commercial interests for pushing the sale of cigarettes, because that is their business. But you young folks are entitled to a squarer deal than you have been getting in the way of information about cigarettes.

Right now I am not trying to bring out a lot of testimony to the effect that I'll kill you in a hurry if you start using cigarettes. The immediate, pressing idea that I want to leave with you is that commercial advertising is strenuously trying to make you pay a high price for a useless habit. In order to prosper, my friends, the cigarette manufacturers, must make millions of young folks a

slave to me. Figure such advertising out for yourself. Don't be an easy mark. Don't swap money and health just to make my friends prosperous. If you cultivate my friendship, I'll make you my slave. And my slaves must pay and pay and pay.—From *Nicotine On The Air*.

A BOY IN TROUBLE

Lesson 4. For February 4, 1940

Objective:

To give an understanding of those important events which led up to the First Vision. The hand of the Lord is evident in these events, and they indicate the manner in which He works along natural principles for the accomplishment of His purposes.

References:

All standard histories of the Church contain some of the material briefly treated in this lesson. *Joseph Smith the Prophet*, by Lucy Smith, pages 71-75 will be found helpful, although this book is now out of print and hard to obtain. Good background material will also be found in Willard Bean's *A B C History of Palmyra and the Beginning of Mormonism*.

Supervised Study:

The following question on the board while the class reads should be helpful: "What led up to Joseph's determination to pray for guidance?"

Activity:

Have a special group in the class practice and sing, "God Moves in a Mysterious Way." Have the class review the events which led up to Joseph's determination to inquire of the Lord as to what church he should join—the removal of his family to Palmyra; their common work there and the reputation for honesty and industry they achieved through it; the religious revival and the pressure put upon Joseph to join one of the churches; his recourse to the Bible because since early childhood he had been taught that it represented the word of God to man. The hand of the Lord appears evi-

dent in all of these things, bringing to pass in a natural way His purposes among men. However, all concerned had their free agency, the exercise of which in unrighteousness might have thwarted the restoration of the gospel at that particular time and under those particular circumstances.

Show how one purpose was accomplished by Joseph's refusal to join any of the established churches. As a result our Church can never be classified as a reformist or protestant organization. Have everyone in the class bring a Bible, and together let them read James 1:5, 6, to show that the same words which led to Joseph's decision are also in their Bibles, and have the same meaning today as they had in Joseph's day. Identical results may not come of doing the thing James directs, but results *will* come. Analyze the meaning of this passage of scripture. Some of the words, such as *upbraideth*, may not be known to the class.

Application:

Let each student resolve to act righteously in every situation with which he is confronted, for tomorrow's achievements will depend on today's decisions.

A GLORIOUS VISION

Lesson 5. For February 11, 1940

Objective:

To give an appreciation of the importance and significance of the First Vision.

References:

All histories of the Church deal at length with the subject of this lesson. Each student might well be shown where Joseph Smith's own account of this event may be found: in the last part of the *Pearl of Great Price*.

Suggestions:

If possible, secure from the stake or mission president Episode 2, "The Visions," in the "Fullness of Times" series of recorded dramatizations of the History of the Church prepared by and released through the Church Radio, Publicity and Mission Literature Committee. This recording might appropriately be used on any of the Sundays in which lessons dealing with the First Vision or the coming of Moroni are scheduled. The recording plays for thirty minutes. Other recordings in the series deal with most of the history that we are to study this year and could be used to advantage if they can be secured. Each stake was furnished a set for the use of the various organizations. The stake supervisor should be able to make the necessary arrangements.

It should be borne in mind, however, that the recording does not take the place of the lesson. It should be used only to amplify, vitalize and correlate the material given in those lessons dealing with this period of church history.

Supervised Study:

"In receiving the First Vision Joseph Smith was favored with a greater experience than any other man has ever had, at least any man in modern times." This statement on the board should help to bring to the minds of the students the tremendous importance of the First Vision.

Activity:

Sing, "Oh How Lovely Was the Morning." All students might bring to class the *Pearl of Great Price*, and read silently, while one reads aloud from *Extracts from Joseph Smith's History*, part 2, verses 13 to 20 inclusive.

Discuss the importance of this vision. Both the Father and the Son appeared in person to a boy! There is not another similar experience recorded anywhere in the scriptures. Show the significance of the First Vision: Prayers are answered; age is of little consequence as far as the Lord's hearing and answering prayers is concerned; the Father and the Son are personal, living beings in whose image we are; the true church was not then upon the earth; and, if Joseph actually had the vision as he states that he did, then there can be no doubt about the divinity of the church established through him.

Application:

If each student comes to realize that the First Vision actually happened as Joseph Smith says that it happened, then he should strive with all his might to live by the teachings of the church, for, if Joseph talked with the Father and the Son, then this is truly the Church of Jesus Christ and its fundamental teachings are the teachings of God.

AN ANGEL FROM ON HIGH

Lesson 6. For February 18, 1940

Objective:

To show that the Lord trains carefully those whom He chooses to lead His work.

References:

All histories of the Church give in detail this experience, and will be found to contain helpful material.

Suggestions:**Supervised Study:**

The following questions on the board during the reading of the lesson will be found helpful: "Why do you suppose four years were allowed to pass before Joseph was favored with another manifestation?" "Why do you suppose the Angel came to Joseph three times in the night, telling him the same thing each time?"

Activity:

Sing, "An Angel From On High." Point out to the class the trials that must have come to Joseph and his family during the years following the First Vision. Up to that time they had been well thought of. After that they were laughed at and ridiculed. Here a very beneficial lesson can be applied on kindness and tolerance for others. Endeavor to get the class to put themselves in Joseph's place. Should they be prone to ridicule less fortunate boys or girls in their school, here is an opportunity to teach forbearance and kindness.

These three years of waiting, and undergoing the ridicule of their neighbors, certainly must have strengthened the Smith family, and Joseph in particular for the hard days that were ahead. This became a test of Joseph's fidelity to his trust. Have someone describe Moroni and tell something of his history.

Let the class discuss the probable reason for Moroni's repeating his instructions three times in the same night. He certainly must have wanted to impress upon Joseph the importance of the things he told him, to make them indelible and unforgettable. Joseph knew after that experience that he had not been dreaming, and he never forgot the things told him that night.

With stories taken from the lives of our present day leaders, or from the leaders of the past, show that the men who become the heads of the Church are trained for those positions through long years of experience. Their training may not be obvious at the time it is going on, but looking back upon their lives it becomes apparent that they have slowly but surely qualified themselves for the responsibilities they have later received.

Application:

Let each member of the class resolve to be a little more tolerant of those who may not believe, or dress or worship as he does. Also let each student resolve to take advantage of the opportunities he receives in the Church; the exercise of those opportunities becomes training for later responsibilities.

JOSEPH RECEIVES THE SACRED RECORD

Lesson 7. For February 25, 1940

Objective:

Same as preceding lesson.

References:

Same as those for preceding lesson.

Supervised Study:

The following question on the board may prove helpful: "Why do you suppose Joseph was made to wait four years before being given the plates?"

Activity:

Let the class name all of the times up to the delivery of the plates that Moroni appeared to Joseph Smith. List them on the board as the class names them. At each of these meetings Joseph received instructions from Moroni which helped prepare him for his future work. Invite some professional man to tell the class of the long training he had to undergo in order to qualify for his work. This might be a doctor, a lawyer, an engineer, or anyone else who had to receive extensive training either in school or an apprenticeship. How much more important it was then that Joseph, who was to become the leader of a church then not upon the earth, should receive training. Show how in the Church today intensive training is given everyone who participates in any of the Church's activities. From this lead to a discussion of the importance of every student's taking full advantage of his religious opportunities. You might invite the bishop to tell of the long training in the Church he received through participation in its various activities. Without that training he would not hold the position he now occupies. Let the students understand that they are now preparing for future responsibilities.

A Potential Quality

Brother, thou hast possibility in thee for much; the possibility of writing on the eternal skies the record of a heroic life.—Carlyle.



P R I M A R Y



NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry, Edith Ryberg

JESUS WALKS ON THE WATER

Story No. 4. For Feb. 4, 1940

Text:

Matthew 14:22-23; Sunday School Lessons No. 4.

References:

Hurlbut's *Story of the Bible*, p. 580; Patterson-Smyth, *A People's Life of Christ*, p. 294; Talmage, *Jesus the Christ*.

Objective:

Through faith we may overcome great obstacles.

Outline of Lesson:

- I. Apostles on the Sea.
 - a. The storm.
 - b. Jesus walks to them.
- II. Peter's Attempt to Walk on Water.
 - a. His request.
 - b. His fear.
 - c. Jesus' reply.
- III. The People Worship Christ.

("Of a truth thou art the Son of God.")

Lesson Enrichment:

Songs:

"If You Have Faith," p. 28, *Kindergarten and Primary Songs*—Taylor.

Picture:

"Jesus Walks on the Water," No. 49, *Kindergarten and Primary Picture Set*.

Memory Gem:

"Of a truth Thou art the Son of God."

Point of Contact:

Let us all shut our eyes for a moment and think of the hardest thing we ever tried to do. (Have the children freely express themselves.) Were you able to do this thing? (If so, why? If not, why not?) I am going to tell you of something that would be much more difficult to do than any of the things you have mentioned.

Application:

Why was Peter unable to walk on the water as Jesus did? Most people are like Peter. If a thing is hard to do they become

afraid and think they cannot do it. We must be like the little engine that kept saying, "I know I can, I know I can, I know I can." Then soon the things that looked so difficult become easy. Let us think of some one thing we would like very much to be able to do, and start today to work toward that goal.

Directed Activities:

For one month the children have been making covers for their story books. Use this period to color the picture of the stories thus far.

Guidance Hints:

In this story the apostles are given a wonderful incident of Christ's power over nature. Because of a perfect faith His power was superior to gravity. So He did not sink. The story tells its own moral. We often have to overcome adverse nature. If we are persistent and faithful, these qualities will help mightily.

A STORY TOLD FROM A BOAT

Lesson 5. For February 10, 1940

Text:

Matthew 13:1-23. Sunday School Lessons, No. 5.

References:

Hurlbut's *Story of the Bible*, p. 564; Patterson-Smyth, *A People's Life of Christ*, p. 233; Talmage, *Jesus the Christ*; *Bible and Church History Stories*, p. 89.

Objective:

To pay good attention to the truth, helps us to lead good lives.

Outline of Lesson:

- I. The Crowds Follow Jesus.
- II. The Story—The Parable of the Sower.
 - a. The seed on the hard path.
 - b. The seed in stony ground.
 - c. The seed among thorns.
 - d. The seed in good ground.
- III. The Meaning of the Parable.
 - a. Different types of attention.
 - b. The seed is the word of God.
 - c. The sower is the teacher.

Lesson Enrichment:**Songs:**

"Sowing," *Deseret Sunday School Songs*; "My Heart is God's Little Garden," *Songs For Little People*, Smith, Part 2.

Pictures:

"The Sower," *Kindergarten and Primary Set*; "Christ Teaching From a Boat," *Bible and Church History Stories*, p. 90.

Memory Gem:

"Whatsoever a man soweth, that he shall reap."

Guidance Hints:

We teach no story in this course of study that can be more beautifully enriched by songs, activity and similar things, than this story. We ask teachers to take special note of how each step in the lesson presentation reinforces the one that goes before. Even the songs this time seem made to fit the lesson. It is hoped each teacher will note this fact and will be able to weave each step together to make a beautiful whole.

Our children are not familiar with the Sower of seeds; so you will especially need the picture. In Palestine the sight of a sower on a field would still be very common. The people would readily understand the story. Every teacher should study the story well so that she will see clearly its application to life. Talmage gives it well.

Point of Contact:

The Sunday before this lesson is to be presented ask the children to bring with them next time at least one flower seed. They may choose any flower they wish. Then with their little seed in their hands repeat the following verse:

Just a little seed,
Very small indeed,
Put it in the ground,
In a little mound,
And wait and see
What it will be.

Then talk about their seeds, the name, size, what they will produce, and so on. Bring out the fact that a single kernel of wheat will produce forty like itself. One little Four-o'clock will produce a plant with hundreds of blossoms. However, every seed we plant will not produce. Why? Then stress the fact that a seed must be planted in the proper soil, watered, etc.

Application:

Who are the sowers in our lives? (Jesus, Teachers and Parents) Who is the soil?

(The child) What kinds of seeds must teachers sow? How can you be good soil?

Directed Activity:

What a fine opportunity this lesson affords for a delightful activity period. There isn't a Primary classroom in the church but what could be beautified by a flower box. With this activity coming in February you could transplant the little plants outside later if desired. Let the children prepare the soil and box then plant their own seeds that they have already talked about. Individual boxes may be preferred. It might be well to put some seeds in poor soil and not care for them.

THE TEN BRIDESMAIDS**Lesson 6. For February 18, 1940****Text:**

Matthew 25:1-13; Sunday School Lessons Story 6.

References:

Hurlbut's *Story of the Bible*, page 633; Talmage, *Jesus the Christ*.

Objective:

If we are thoughtful our lives will be more successful and happy.

Outline of Lesson:

- I. A Wedding Feast.
 - a. Those who go.
 - b. The good time they have.
 - c. A wedding in the Holy Land.
- II. The Wedding Procession.
- III. The Bridesmaids.
 - a. Five wise.
 - b. Five foolish.
 - c. The results of each.

Lesson Enrichment:**Song:**

"I Cannot Do Great Things," *Songs for Little People*, Danielson and Conant.

Picture:

"The Ten Virgins," *Kindergarten and Primary Set*.

Memory Gem:

Father, lead me day by day,
To be thoughtful on my way.
Help me to remember well,
Everything my teachers tell.

Point of Contact:

I have a new word today. I shall put it on the board and see if you know what it means. (Write the word custom) We often

say, "It is the custom to do this." "It is the custom to show that," etc. At parties we do things because it is the custom. At weddings and funerals we have certain customs. I am going to tell you of a very strange custom.

Application:

Do you know anyone like these girls? I know a little boy who leaves something everywhere he goes. The other day he left his new cap at school. His mother sent him back for it, 'but can you guess what had happened? Yes, it was too late. It was gone. (Draw from the boys and girls things they can remember to do from day to day that will make their lives successful and happy.)

Hints to Teachers:

Religion is as broad as life. If the child grasps this story it will influence him to do all things well, and be punctual in so doing. The guidance ideal of Christ had constantly in it three activities, think, work, pray. This story should help children think about the daily duties of life.

Directed Activities:

Cut or tear from paper the lamps that the ten bridesmaids carried. Talk first of the type of lamp it was and compare it with the kind we have today. Pictures of course will help in this activity.

THE GOOD SAMARITAN

Lesson 7. For February 25, 1940

Text:

Luke 10:25-37; Sunday School Lessons No. 7.

References:

Hurlbut, *Story of the Bible*, page 602; Paterson-Smyth, *A People's Life of Christ*, page 360; Talmage, *Jesus the Christ*.

Objective:

The truly good are always helpful, no matter who the needy one is.

Outline of Lesson:

- I. The Conversation.
 - a. The lawyer's question.
 - b. Jesus' answer.
 - c. The question, Who is my neighbor?
- II. The Parable.
 - a. The road from Jerusalem to Jericho.
 - b. The thieves.
 - c. The passers-by.
 1. The Priest.
 2. The Levite.
 3. The Samaritan.

III. The Conversation Resumed.

- a. Jesus' question to the lawyer.
- b. His answer.
- c. Jesus' advice to the lawyer.

Lesson Enrichment:

Songs:

"Let's Be Kind To One Another," *L. D. S. Songs*; "Two Little Hands," *Songs for the Children*, W. W. Gilchrist; "Little Lispers," *Primary Song Book*.

Picture:

"The Good Samaritan," *Kindergarten and Primary Set*.

Memory Gem:

"Thou shalt love thy neighbor as thyself."
or

To do to others as I would
That they should do to me
Will make me always kind and good
As children ought to be.

Point of Contact:

Today I am going to ask you the same question two different times. Once now and then again at the end of today's story. The questions will be exactly alike but I imagine your answers will be very different. "Who is your neighbor?" (Talk with the children about their neighbors. They no doubt will tell you of the people who live close to them, for this is the only conception they have of "neighbors" up to now) What do we do for our neighbors? What do they do for us?

Application:

Who is your neighbor? (Compare the answer given now with that in the Point of Contact.) How can we treat these neighbors Jesus tells us of? (Teachers, apply this to your own locality. For example: the crippled boy on the block; the old lady around the corner; the foreign boy in school.)

Directed Activities:

Have the children bring some old magazines to Sunday School, or during the week find pictures from magazines of people we should consider our neighbors. Then give each child a large sheet of paper. On this he might paste a sick child, a cripple, a poorly dressed person, a very old or helpless individual or a colored child, etc. This can be used later as a splendid review for this lesson.



KINDERGARTEN



BOOK OF MORMON

For Children 4, 5 and 6 Years of Age
General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR FEBRUARY

SPECIAL REVIEW SUNDAY

Lesson 113. For February 4, 1940

How can you make the best use of the enrichment material used last month in your review today? The lessons were about Lehi and his family. The children will enjoy reviewing the story of the journey into the wilderness. Help them to tell of Lehi's sincerity and trust in God and of the many ways in which he and his family were blessed. Ask questions about the precious record and how Nephi obtained it. Why was Heavenly Father willing to trust Nephi with the record? To whom should little children be obedient? How do we feel when we have been obedient and pleased those who trust us? Talk about the purpose of Ishmael's family joining Lehi's. Use pictures, songs, gems and supplementary stories to aid in this review. Having taught well the practice song for last month do not forget to give the children more than one opportunity to sing it during the current month.

Gem For The Month:

When the little stars peep out one by one,
And I look far up and away,
How beautiful to be able to whisper to God,
"I have made someone happy today."

Song Practice:

Choose one of the following songs to be taught this month: "Can A Little Child Like Me," "Opening Prayer," *Songs For Little People*, Danielson and Conant; "Obedience," *Kindergarten and Primary Songs*, Frances K. Taylor.

NEPHI'S VISION OF THE CHRIST

Lesson 114. For February 11, 1940

Text:

I Nephi 10:17-23; 11; *Life Lessons For Little Ones*, Third Year.

Objective:

God knows our thoughts and desires and blesses those who earnestly seek Him.

Song:

"Can A Little Child Like Me," Danielson and Conant.

Prayer:

Directed by a teacher. Example: Dear Father in Heaven, we thank Thee for listening to us when we pray, help us to pray to Thee often. Amen.

Song Practise:

A ten minute drill on the song developed last Sunday. Refer again to pages 21 and 22 of our text, *Life Lessons For Little Ones*. Plan well the steps you expect to follow each Sunday at this practice period and see that each is well learned by the children before you pass to the next one.

Rest Exercise:

For the purpose of giving the children physical rest. Stand for all rest exercises. Suggest to the children some things that Heavenly Father is pleased to have us do. Ask one child to lead, the others to follow the suggestions. Example: He is pleased when we bow and say, "Good morning." Charles do that for us. Let us all do as Charles does, etc.

Organization of Lesson Material:

Sample Outline:

- I. Nephi Prays For A Vision.
 - a. Like one sent to Lehi.
 - b. His prayers are answered.
- II. Nephi Envisions The Christ.
 - a. He converses with an angel.
 - b. He sees Jerusalem as it would be in 600 years.
 - c. He sees the Savior's birthplace.
 - d. He sees the baby Jesus.
 1. In His mother's arms.
 2. Worshipped by shepherds.
 3. Visited by the wise men.
 4. In happy childhood.
 - e. He sees Jesus, the man.
 1. Being baptized.
 2. Performing His mission.
 3. Being crucified.
- III. Nephi Envisions Other Events.
 - a. He sees his family in the future.
 - b. He sees events of our day.
- IV. The Visions Come True.

Lesson Approach and Enrichment:

Most of our little Kindergarten children do not have the privilege of attending the General Conference sessions in the Tabernacle in Salt Lake City. There is a radio in most homes now and the children can be encouraged to listen to the voices of God's prophets that are broadcast at that time. In just two more months there will be another opportunity to hear these honest, faithful men who like Lehi and Nephi have been chosen by God to lead His people.

See if the children can name one of our Church leaders today. Often little children who live outside of Salt Lake City are honored with the presence in their homes of even our beloved President Grant. Our Heavenly Father loves him because all his thoughts, desires and actions are for the good of the Latter-day Saint people, whom he serves. Every night and morning President Grant kneels in prayer to ask Heavenly Father to bless him so that he will be a good leader.

Our leaders tell us to be honest, fair and considerate of others. How often in our play do we need to be reminded to play the game fair and be forgiving and kind to those with whom we play.

Lesson Story:

Nephi's Vision Of The Christ.

Practice the Gem:**Song:**

"For This I Pray," *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By the teacher.

GOD'S GIFT TO GUIDE
Lesson 115. For February 18, 1940**Text:**

I Nephi 16:8-13; *Life Lessons For Little Ones*, Third Year.

Objective:

When we seek to obey God's commandments, He helps us to do so.

Song:

"Good Morning Song," *Song Stories*, Patty Hill.

Prayer:

Two little hands now let us show
Two little hands bring down just so (fold)
Right hand, right things must do
Left hand must help it too.
From mischief fold them tight
And always do what's right.

The teacher will guide a child in the prayer, which the class repeats.

Song Practice:

A ten minute drill on the practice song for the month.

Rest Exercise:

Had we been the little children who traveled with Father Lehi into the wilderness we could have helped put up the tents for the night camp. ("Busy Carpenters," page 66, *Song Stories*, by Patty Hill, is a melody that has a simple rhythm to which we may hammer, hammer, hammer and pull, pull, pull.)

Lesson Approach and Enrichment:

Talk with the children about being lost, not knowing which way to go; being in a car on the wrong road, not knowing where the right one is, or having to decide which of two roads at an intersection is the one you should take; being lost from mother while shopping in one of the large stores. Father Lehi in the wilderness was not really lost but he did not know which direction was the better way for him to travel as he journeyed through the promised land. No man had ever traveled here before and there were no roads or sign posts to help Lehi on the way.

One day in a large store in Salt Lake City, a little boy let go of his mother's hand for just a moment and because there were so many, many people hurrying in and out of the store, he got lost in the crowd. With tears in his eyes he stepped up to a lady and said, "Will you please help me find my mother's hand?"

"You hold my hand for a few moments and we will stand right here. I'm sure mother will find us," said the kind lady. And she did find them.

Lesson Story:

God's Gift To Guide Note. (Teachers are urged to read the lessons in the Book of Mormon Department and also to carefully and prayerfully read the *Book of Mormon*.)

Review the Gem:**Special Activity:**

Draw a picture of a ball on which is an arrow and this will represent the Liahona.

Song:

"Closing Prayer," *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:**Passing of Wraps:****NEPHI BREAKS HIS BOW**

Lesson 116. For February 25, 1940

Text:

I Nephi 16:14-29; *Life Lessons For Little Ones*, Third Year.

Objective:

The Lord always helps those who are faithful and obedient to His will.

Song:

"Song of Prayer," *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

We raise our eyes to the blue, blue skies.
We bow our heads and close our eyes
And pray to God on High.

Example: Our kind Heavenly Father, we thank Thee for helping us to always find our way home from Sunday School. Help us always to go the right way. Amen.

Song Practice:

Same as for last Sunday.

Rest Exercise:

Have a short exercise to help the children learn the directions. Extend the arms and

turn the body naming the directions as you face them and ask the children to follow.

Lesson Approach and Enrichment:

Show a picture, or make a drawing of a bow and arrow. Talk with the children about the animals that Heavenly Father has provided for food, such as the duck and the deer. Compare methods of hunting and killing them in Nephi's time with those of today.

Lesson Story:

Nephi Breaks His Bow.

Application:

Who helped Nephi to make his wooden bow and arrows? If Nephi had been selfish and had not wished to help his brothers and their families, do you think Heavenly Father would have been pleased? Is there any way that we can help our fathers and mothers to provide food for us? One fine way in which we can help is to eat all of the food that mother puts on our plates at meal time. We will not be wasteful. We will not ask for a larger helping than we are sure we can eat. We will also show in action and word our thanks to our parents and our Father in Heaven for the food which they provide for us.

Special Activity:

Make a poster showing Nephi's four brothers hunting for food in the woods. Have the children cut the figures, animals and scenery. Paste on a plain paper background and use for a room decoration.

Closing Song:

"We Thank Thee," *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a teacher.

FIVE LITTLE TEACHERS

Five little teachers,
Each feeling sore,
One cut preparation;
Then there were four.

Four little teachers,
Feeling sad but free,
One cut the Unions;
Then there were three.

Three little teachers,
One felt pretty blue,
Failed to dress her class room;
That left but two.

Two little teachers,
All the others gone,
One forgot her "Quarterly";
That left but one.

One little teacher,
Decided he could get
Some lessons from experience;
So he's growing yet.

—Anonymous.



CRADLE ROLL



For Children under 4 Years of Age.

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

Textbook:

Cradle Roll Lessons, by Louise M. Ogle-
vee.

A LITTLE GIRL WHO WAS FAR FROM HER COUNTRY

First Sunday, February 4, 1940

Song:

"Greeting Song," Frances K. Taylor.

Prayer:

Example: We thank Thee, Heavenly Fa-
ther, for our country. Amen.

Song Practice:

"To Their Places," *Kindergarten and Pri-
mary Songs*.

Rest Exercise:

March about the circle waving small flags
provided by the teacher.

"My country's flag takes care of me,
A good little citizen I will be."

Lesson Approach and Story:

This month will be generally observed as
the birthday month. Lincoln, St. Valentine
and Washington will be honored. The flag
will be seen on many front porches and the
children will need to know why. Give a sim-
ple history of the flag and tell the meaning
of its colors. Tell how it keeps us safe from
harm.

Lesson Story:

Lesson 19. A Little Girl Who Was Far
From Her Country.

Special Activity:

Thumb-tack a large piece of plain paper
upon the floor in the center of the circle.
The children may take turns coloring the
stripes and stars in the flag. The teacher may
outline them first with pencil.

Song:

"Father, We Thank Thee."

Prayer:

By the teacher.

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THE MAN WHO WOULD NOT QUARREL

Second Sunday, February 11, 1940

Song:

Children's choice.

Prayer:

Example: We thank Thee for brave, kind
men like Abraham Lincoln. Help us to be
kind and brave as he. Amen.

Song Practice:

Same as last Sunday.

Rest Exercise:

Wednesday will be Valentine Day. On
that day little children show their love for
their friends by giving them a valentine.
Pretend to step quietly upon a porch—stoop
to slip the valentine under the door, then
run on tip-toe home again.

Lesson Approach:

Tell a story from the life of Lincoln. Then
tell of St. Valentine and his expression of
love for his friends.

There are many ways of showing people
that we love them. One of them is to never
quarrel.

Lesson Story:

Lesson 20. The Man Who Would Not
Quarrel.

Special Activity:

Make a simple valentine. By having this
activity well planned and materials ready,
both time and confusion will be saved.

Song:

"Closing Prayer," *Kindergarten and Pri-
mary Songs*.

Prayer:

By the teacher.

THE LOST LAMB

Third Sunday, February 18, 1940

Song:

"Little Lambs So White and Fair," page
44, *Kindergarten Plan Book*.

Prayer:

Example: Father, we thank Thee for the sheep and lambs that give us wool for our clothes. Help us to take good care of our clothes. Amen.

Song Practice:

Same as last Sunday.

Rest Exercise:

Four children holding hands may represent the sheepfold. The other children representing sheep may be herded into the fold by the shepherd (the teacher).

Lesson Approach and Story:

Show pictures of shepherds and sheep. Let the children show how the shepherd would hold a lamb in his arms. Talk about sheep and their value to us. Tell about their winter and summer homes. Tell of the shepherd's care for them. He thinks they call to him when they are in danger. At night he calls them to the fold and counts them to be sure that they are safe.

Lesson Story:

No. 21. The Lost Lamb.

Application:

We are like little lambs and Jesus is our shepherd. He loves us and cares for us. If we will call to Him (in prayer) and listen to His voice, He will help us to be safe and happy.

Song:

Good-bye Song, *Finger Plays and Songs*, Bertha Martin.

Prayer:

By the teacher.

JACOB'S LADDER

Fourth Sunday, February 25, 1940

Song:

"Twinkle, Little Star," *Song Stories*, Patty Hill.

Prayer:**Song Practice:**

Teach but one verse of any song to these little tots.

Rest Exercise:

Mother is standing on top of a ladder in the kitchen. She needs a clean cloth from the cupboard drawer. Let us pull out the drawer and take the cloth. Close the drawer carefully, run to the ladder and step up, first an arm, then a foot and one above the other until we reach mother. Give her the cloth and climb down again slowly.

Lesson Approach and Story:

Talk about the very careful safe way we climb a ladder when we need to reach higher than our arms will let us.

Lesson Story No. 22. Jacob's Ladder.

Special Activity:

Let the children cut out a star to take home. Encourage them to tell at home the stories they hear in Sunday School.

Song:

Children's choice.

Prayer:

By the teacher.

FUTILE LONGING

There are many who wait for their ships to come in.
For their ships to come in from the sea.
This question they ask, as they watch and wait,
"Will a ship come home to me?"

The answer comes skiff from a voyager old,
A voyager weathered and gray:
"Have you sent forth a craft with a cargo, friend?
A craft that might come today?"

There are many who long for their ships to come in,
That they from their cares may be free;
But how could a ship come home to them,
When they've sent no craft to sea?

—Anon.



The Funny Bone

"I can't say whether we had more wit amongst us than usual, but I am certain we had more laughing, which answered the end as well."

—Goldsmith in *The Vicar of Wakefield*.

In Eden

Mrs. Stubblefield: "What did the minister say this morning?"

Mrs. Zimpir: "His sermon was about the Garden of Eden. I don't think he was very nice about it either. He reminded his congregation that Eve did not realize that she lacked clothing until she ate the apple—and then he looked right at some of us young women and said: 'Sometimes I wish some of the women in this church would eat an apple.'"

At Every Movie

Youth (to fair companion): Have you ever tried listening to a movie with your eyes shut?"

Voice (from row behind): "Have you ever tried listening to one with your mouth shut?"

A Stalemate

Luscious Virginia ham was served for one of the courses, and the priest chuckled as he asked:

"Rabbi Cohen, when are you going to become liberal enough to eat ham?"

"At your wedding, Father Murphy," said the Rabbi without hesitation.

Just an "L" for an "R"

The president called his office manager in and thrust a letter under his nose.

"Look at that! I thought I told you to engage a new stenographer on the basis of her grammar!"

The office manager looked startled. "Grammar? I thought you said glamour."

At the Show

Little Mary: "Mother, when do the Indians come in?"

Mother: "Why, there are no Indians in this show, dear, what in the world made you think of that?"

Little Mary: "Well then, who scalped all the men on the front row?"

A Wise Decision

Judge Duff: "Have you a lawyer, Sambo?"

Sambo: "Naw, suh, Jedge. We done decided to tell de troof."

In Dangerous Waters

Slowfoot (paddling canoe): "I must warn you—one single move and this canoe will capsize."

Maudine (after sitting perfectly still for a long time): "Will it be all right for me to shift my gum to the other side of my mouth?"

The "Old Gag" Worked

Playfoot: "You look fed up, Mr. Wifflebotham."

Wifflebotham: "Yes, I've had a trying day. That office boy of mine came to me with the old gag about getting off for his his grandmother's funeral, so just to teach him a lesson I said I'd accompany him."

Playfoot: "Not a bad idea; but wasn't it an exciting football game?"

Wifflebotham: "No, it was his grandmother's funeral."

Bringing Him Home Alive

Pat was visiting a friend in the lion country. Borrowing a gun, he set off one day in search of game. Some time after his host heard a distant report, and going to the window, spied in the distance Pat hot-footing it for home and behind him a huge lion, gaining with every step. Nearly spent, Pat reached the door in time to cry: "Quick, quick, Mike, open the door; I'm bringing him home alive."

—Exchange.

A Vivid Imagination

As two brokers passed the Ziegfeld Theatre, out stepped one of those ravishing, alluring follies beauties.

"I feel like taking her out," again, whispered one.

"Have you had her out?" asked the other.

"No—but once before I felt like it."

—I'll Tell One.

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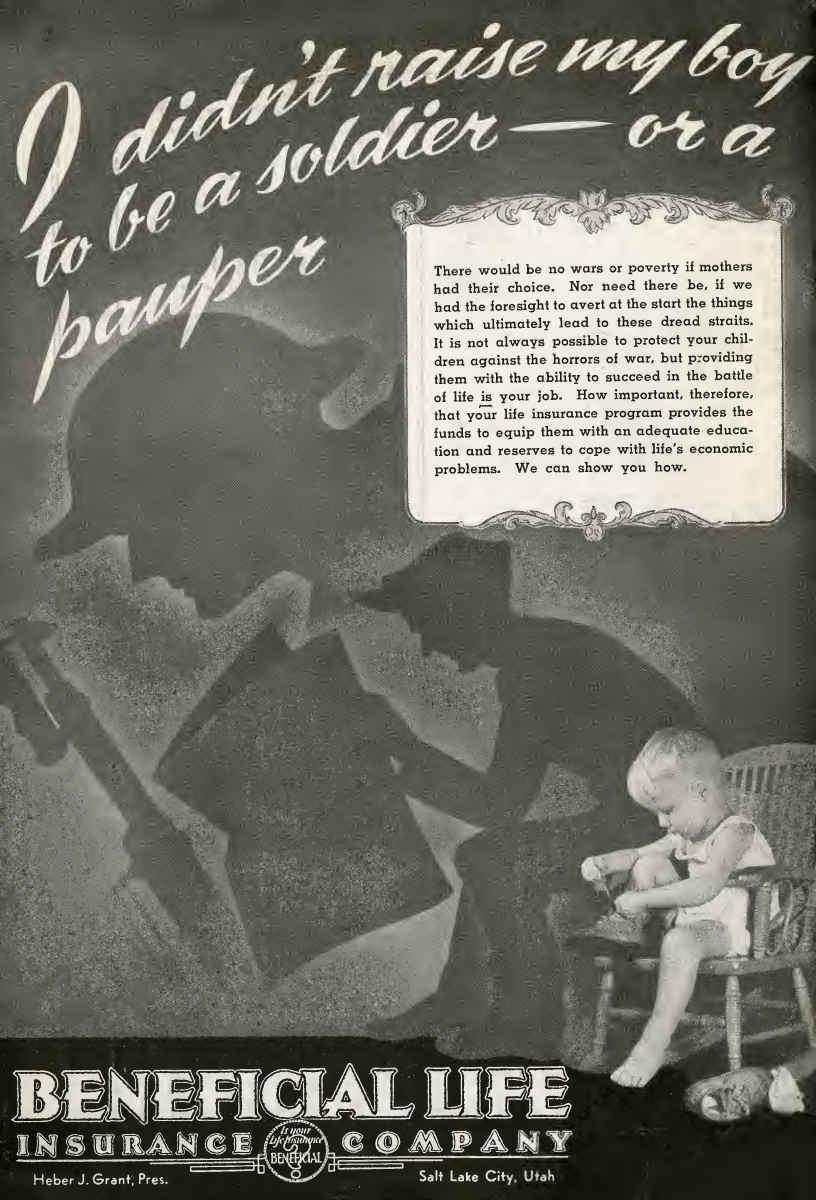
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